

THE  
GOSPEL MAGAZINE.

"COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD."

"ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

"JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER." "WHOM TO KNOW IS LIFE ETERNAL."

No. 67, }  
NEW SERIES. }

JULY, 1862.

{ No. 195,  
{ OLD SERIES.

PETER'S PREACHING AND ITS TEACHING.

"*They took knowledge of them, that they had been with Jesus.*"—Acts iv. 13.

BELOVED, we touched a little in our last upon the nature and operations of *faith*, as manifested in the apostle Peter. Verily we believe it is a subject, comparatively speaking, little understood. Even the Lord's dear Spirit-taught children make great mistakes in regard to it. We remember one blessed mother in Israel, long since gone home, saying to us on one occasion, how often she had discovered to her cost her mistaken steps, the which she had had with pain and sorrow to retrace. Now, the question is, whether those steps had not been taken from the supposition that she had been under the sweet influence of *faith*, when at the very time she was under the dominion of *sense* and *reason*. Distinctly does the Holy Ghost declare, "Now, the just shall live by *faith*;" and Faith trades with empty hand—has neither storehouse nor barn, as far as sight and sense are concerned. Her storehouse is above, and He who keeps the key is Lord of the whole earth; and she who thus does business with heaven, and grapples with the most formidable difficulties according to the fleshly eye,

"Laughs at impossibilities,  
And cries, *It shall be done.*"

Our text tells us, that they (that is, the priests who were assembled at Jerusalem) "took knowledge of them, that they had been with Jesus." But be it remembered, it was in a very different way to that with which they had aforesaid been indulged. Jesus had now not only risen from the dead, but had ascended up on high. His disciples had not only been witnesses of those "many infallible proofs" of His resurrection, to which allusion is made in Acts i. 3, but they had been led out by Him as far as to Bethany; and "while He blessed them, He was parted from them, and carried up into heaven." But observe, such was the sweet influence of those holy interviews with which they had been privileged, such the power of Jesus' words, and such the precious effects of His assurances, that they (notwithstanding His having been taken from them), "returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."

Now this worship and this praise could not have been the result of any merely fleshly feeling or carnal influence. That time had come of which their gracious Lord and Master had before spoken, when He said, "The Bridegroom

should be taken away, and then should they fast in those days." They had now nothing tangible, nothing agreeable or pleasing to the natural mind. Their loved Lord and precious Companion was gone, as far as to appearance or manifestation; but still they experienced a satisfaction, and were partakers of a power, to which previously they were comparative strangers. They were now being brought to "walk by *faith*, and not by *sight*."

They had been commissioned to "tarry in the city of Jerusalem until they were endued with power from on high." That power had now been vouchsafed, when upon the day of Pentecost the Holy Ghost descended, and they "began to speak with other tongues, as the Spirit gave them utterance." Multitudes were amazed, and marvelled greatly, "saying one to another, What meaneth this?" But Peter, standing up with the eleven, lifted up his voice, and testified of these facts as having been foreshown by the prophets; and we read that such was the effect of that testimony, that "the same day there were added unto them about three thousand souls."

Now the *power* with which Peter preached, as well as the blessed effects which followed, were striking proofs that he "had been with Jesus." Other signs, however, followed; the cure of the lame man who sat daily at the Beautiful gate of the temple, and the subsequent conversion of five thousand more persons. This, succeeded as it was by the further testimony of both Peter and John, led to the recognition even by their enemies of the fact, that "they had been with Jesus."

As we have already intimated, the first proof was the *power* which possessed the disciples; and in what striking contrast does this stand to that timidity and cowardice which prompted Peter on a previous occasion to deny with oaths and curses that he knew the Lord, and his fellow-disciples to forsake Him and flee. Be it remembered that it was when Jesus was in full view Peter denied Him, and when He was close at hand, to help and defend them, the other disciples fled. How little, therefore, did any merely fleshly feeling, or the simple bodily presence of Jesus, avail in time of need, if so be He saw not fit to put forth His almighty power. But now, when possessed, in a more enlarged and manifestative way, of the Holy Ghost, how different the case! "By what power, or by what name, have ye done this?" are they interrogated as to the cure of the impotent man. Peter, in reply, "filled with the Holy Ghost (here was the secret of his power and fearlessness), said, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to the people of Israel, that by the name of Jesus Christ, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole."

Again, there was the *PERSONAL* character of his testimony. Peter stood before the very men who had condemned to death his Lord and Master, and he knew full well that, if left to themselves, they had both the will and the power to condemn him to death also. But he had no fear now—no cowardice now—no disposition to shrink from a clear and unflinching statement of who his Lord was, and who the men "by whose wicked hands He had been crucified and slain."

Here was *faith* with a witness. Peter full well knew his jeopardy; he was not in ignorance of the perils to which such a testimony exposed him; but by *faith* he triumphed over all dangers, and fearlessly assailed the enemies of God and of His Christ, with the declaration, "This is the stone which was set at nought of you builders, which is become the head of the corner."

Oh, what faithfulness here! what power! How well may every real Gospel messenger, every true minister of Christ, envy this perfect indifference to the opinion of man. Well does the apostle say, "The fear of man bringeth a snare;" and, in proof of his estimation of fearless preaching, he says, in the 1st of Philippians, and 14th verse, "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." In proportion as the preacher is under the influence of the fear of man, will his testimony be shackled, and his ministry, as far as usefulness is concerned, neutralized. "Do I now persuade men, or God?" asks the same apostle, in writing to the Galatians; "or do I seek to please men? for, if I yet pleased men, I should not be the servant of Christ." The truth as it is in Jesus can never be agreeable to the natural man. Nature must be subdued before grace can be congenial; for nature and grace, faith and flesh, are as opposite as the poles—yea, as distinct as heaven and hell.

We fancy, if ever man were to be envied, it was the immortal Knox, over whose grave it was said, "Here lies one who feared the face of no man." For this courage he was indebted to the selfsame source as Peter—God the Holy Ghost, who alone can write that precious Gospel-law upon the hearts and consciences of His dear people, "I, even I, am He that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" (Isa. li. 12, 13): as much as to say, "And what has become of their boasted fury? what does it amount to? how has it ended?"

Oh, ye timid ones—ye tremblers beneath the tyrannizing power of your cruel task-master—ye, who writhe, it may be, under the threats and taunts of your hard-hearted oppressors, hear ye the word of the Lord, "For the oppression of the poor, and for the sighing of the needy, now will I arise, saith the Lord, and will set him on high from him that puffeth at him." Read, we pray you, the testimony of the Psalmist, and who had more cruel oppressors than David? "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb." In that selfsame 37th Psalm he adds, "I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found."

In addition to the power and personal character of his testimony, there was the plainness and point in the Apostle Peter's preaching. "Neither," said he, whatever you may think to the contrary, or however you may attempt to stifle the convictions of your own conscience, "is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."

Now, seeing we know so much of what has been accomplished in the name and by the grace and power of Jehovah-Jesus, it is difficult so to disconnect the mind therefrom as to view the whole matter in the simple light in which it stood under the circumstances before us. Peter was now confronting the Jewish rulers—the very murderers of his Lord and Master—in the very city in the suburbs of which He had been crucified, and that within a few weeks of an event which, with all its attendant circumstances, was still fresh upon the minds of the people. We must connect, moreover, with these facts what was said by

our Lord, in answer to the inquiry of the Pharisees, When the kingdom of God should come : " The kingdom of God cometh not with observation," said Jesus, that is, with " outward show." There is no noise—no display—no fleshly demonstration. Hence, the very position in which Peter stood, as well as his fearless and unflinching testimony, proved he was under the influence of a precious *faith*—that faith a heaven-begotten and Spirit-infused principle—a faith that glorified its gracious Author, and imparted to its possessor a sweetness and a satisfaction known only to those who are made partakers of the like precious gift.

Lastly, we may ask, what was the turning point—what the proof—by which these rulers of the Jews " took knowledge of them, that they had been with Jesus?" We answer, their very fearlessness and courage, coupled as that courage was with the circumstances to which we have just adverted. Hence we read, " Now when they saw the *boldness* of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." They could not gainsay it. They could not resist it. Nay, more, they could not ascribe the miracle to any other cause. How great this mercy, and how signal the honour thus put upon the testimony of Peter and John. It is a mercy when the recipients of the truth bear testimony to its reality, but it is, if possible, more marked when the opponents of that truth are obliged to acknowledge its power.

We read, " And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus" (Acts iv. 14—18). Now observe the absolute powerlessness of these threats upon the minds of the disciples:—" But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done;" and then with a power to which hitherto they had been comparative strangers, and in immediate connexion with their enemies and their threatenings, we read that " being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. For to do whatsoever Thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus."

How signal, moreover, was the honour that the Lord put upon the whole proceeding, for we read that " when they had prayed, the place was shaken

where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Reader, what can we crave for you and for ourselves, but the bestowment of more and more "like precious faith?" so that amid dangers, or difficulties, or distresses, or when assailed by the great enemy of souls, or evil-minded fellow-men, we may triumph by faith in the God of our salvation, giving our opponents no greater charge against us than they had against Peter and John, that "they had been with Jesus." May it be said of us as of the prophet, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

Well may we covet so honourable a testimony.

Reader, farewell!

*St. Luke's, Bedminster, Bristol,  
June 15, 1862.*

THE EDITOR.

### LITTLE HELPS BY LARGE HEARTS.

A CASE of this nature came under the writer's observation a few months ago, which, as the Editor desires such notices to be sent, may stimulate others who have "large hearts" to "remember the poor" of the "household of faith."

A young woman, a dear child of God, who has been bedridden for several years, and suffered greatly, had, in consequence of her affliction assuming a more than ordinary severity, to call in medical aid. Living almost entirely upon charity, she had not the means of discharging the doctor's bill, which amounted to seven shillings and sixpence. This was a sore trial, and, in her distress, she called upon the Lord, who heard and answered her prayer, by sending the exact sum through a lady who knew nothing of the doctor's services having been required; our gracious God thus verifying His own promise: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

Another instance of a "little help," and we have done.

The writer, accompanied by two or three friends, was once having a day's excursion to a delightful country village, when, as is usual in such cases, we strolled into the parish church. It so happened the old edifice was undergoing a thorough renovation and repair, two workmen being then engaged in the in-

terior. After inspecting the ancient monuments which told of departed greatness, we addressed the workmen, and were much shocked with the lightness and profanity of their language. The thought arose, "Shall we leave these poor creatures without a word of warning, while all these emblems of death seem to condemn their unholy mirth?" It was too good an opportunity to let slip. One of them had asked us to sing them a song, for they felt lonely in the midst of those solemn surroundings. Still we hesitated to speak, through timidity and the fear of man. At length, going out into the grave-yard, wither the men followed us, we drew out an *Old Jonathan*, saying, "We cannot sing you a song, but here is something for you to read;" and, presenting it to one of them, who received it with the remark, that "He liked such things, and would read it," we left them. A friend present said, "Oh, you have come prepared." We rejoined, "Yes; you know we must sow beside all waters," which had a double application just at that moment, for we were standing on the margin of a beautiful pond, overhung by large trees, which added greatly to the picturesque beauty of the church.

Did any good result from this trifling incident? We cannot tell. "The day shall declare it" (1 Cor. iii. 13).

*Manchester.*

A LITTLE ONE.

## LINES BY AN OLD PILGRIM.

## TO A JOINT HEIR.\*

O HADST thou sucked my mother's breasts  
with me †  
And been my Sister-playmate from the  
womb,  
Free to caress, caressed with fervour  
free,  
In childhood's innocent, impulsive  
bloom,  
How had the stream of youth flowed softly  
on  
Like choral music's deep harmonious  
tone!

Yet let me murmur not, but bless the Power  
Which now, when Nature's life draws  
nigh its close,  
Brings me to dwell within thy halcyon  
bower,  
Fair Sharon's † precious, fragrant, blood-  
bought rose,  
In Christ's inheritance of Saints ‡ above,  
Mingling my Soul with thine in holy love.

Ineffable delights await us now,  
Eternal interchange of raptures pure, ||  
Leaping like living lightnings mid the snow  
Whose chaste celestial revels still endure,  
From age to age, on Andes' sky-crowned  
steep,  
Or ice-capped Alp, whose brows in azure  
sleep.

Inheritance of Saints! yea, this is ours;  
Thro' God's electing love, redeeming  
grace;  
And one in Christ the bright eternal hours  
Will find us deathless in His dwelling-  
place,  
Where all the joy I missed in Nature's  
youth  
Will spring an hundred-fold ¶ 'mid grace  
and truth.

FATHER, my Soul o'erflows with holy praise  
To Thee the Author of this wondrous  
bliss—  
A song—though faint—my dying Spirit  
now would raise,  
And kiss Thee with a fond and filial kiss,  
The only poor return a worm can give  
To ONE whose Spirit bids him love and live.

Shadow—Eternal FATHER—safely shade, \*\*  
Beneath Thy rushing wings, Almighty  
power,  
Unscathed, unharmed, unhindered, undis-  
mayed,  
Her fortress, refuge, rock, bulwark, high  
tower,  
Till she attain yon glory vast and bright—  
Thy Child—this Sister of my Soul's de-  
light. † †

Called by Thy marvellous grace to serve  
Thy Son,  
'Mid Satan's ruthless empire, fierce and  
wild,  
Follow her loving feet where'er they run,  
With tidings of thy Jesus, Holy Child,  
Seal home the Gospel to each list'ner's  
heart—  
Peace to the Seeker, life to the Dead im-  
part.

With ardent love for Souls, thou'st blest her  
Soul;  
Give Souls an ardent thirst for saving  
grace,  
So when Thy herald's voice shall call,  
They'll bow before the Lord and seek  
His face.  
Christ will rejoice to say, "These Souls  
are mine;" † †  
His servant as a star in glory shine! § §

And thou, blest Sister, from my Spirit  
take  
This deep outpouring of Eternal Love;  
Oh! let it all thy dormant memories wake,  
To praise our JESUS, who, enthroned  
above,  
Stoops with His tenderest smile to bless  
His pilgrim-children in the wilderness.

Soon in His glory we shall joyful dwell,  
Without a sin, a sorrow, or a sigh,  
Striking the harp, the lute, the choral  
shell, || ||  
Where all, in deepest homage, humbly  
vie,  
Lost in eternal wonder at the love  
In whose celestial fold they live and  
move.

\* Written when sick nigh unto death, and expecting daily to depart and be with Christ.

† Solomon's Song ii. 1.

§ Eph. i. 18.

+ Solomon's Song viii. 1.

|| 1 Cor. ii. 9, 10.

¶ Matt. xix. 29.

\*\* Ps. xci. 1—9, 14, 15, 16.

†† 1 John iii. 13, 23; iv. 7, 8, 11, 12, 16, 20, 21.

Eph. v. 1, 2.

‡‡ John xvii. 6, 10.

§ § Dan. xii. 3.

|| || Rev. iv. 10, 11.

## GOSPEL FREEDOM.

*"If the Son therefore shall make you free, ye shall be free indeed."*—JOHN viii. 36.

VERY frequently do we find the Lord Jesus Christ in that course of wholesome instruction and sound doctrine which, as Truth's adorable Teacher sent from God, He was to publish and impart to the benighted sons of men, taking occasion from passing events, which were, at the time of His addressing His audience, under His immediate inspection, or open to His mind's eye, to illustrate and set forth the truth in a clear and efficient manner, so as to be the power of God unto the salvation of immortal souls. And do we not discover in this method His ineffable grace and unspeakable condescension, admirably adapting Himself herein to the capacities of His hearers, who, like too many of us of the present day, were for the most part slow to learn the great mysteries of the kingdom of heaven? Besides, His wisdom and capability as a public teacher is set forth thereby, for the human mind is most powerfully impressed and sensibly affected by outward objects; such tend to bring to remembrance the spiritual instruction conveyed in connexion therewith, so as to open a field for serious reflection and deliberate rumination thereupon, that the soul may profit thereby.

In the passage before us, and the foregoing verses, a reference is made to that outward state of subjection which the Jewish nation were at that time under to the Roman people, who could not brook the bare idea thereof; consequently, were unwilling to acknowledge the fact, though they had pretty convincing proofs of it set before their eyes daily in the presence of the Roman soldiers and the currency of the country; for they had the effrontery to repel the mistaken charge of the Lord Jesus Christ, "We be Abraham's seed, and were never in bondage to any man;" forgetting also the years their forefathers were in Egypt, the most part of which period they were made to serve with rigour, in mortar, in brick, and all manner of service in the field. But, more especially, we have an allusion to that spiritual bondage which every man by nature is under to the law of God, that hard task-master sin, and that powerful prince Satan; which he is neither able nor willing to acknowledge, so long as he remains unenlightened by the Spirit of God. And we take the conduct of the Jews here to

be a lively representation of that of every natural man; for upon being told by Jesus that "for judgment he had come into the world, that they which see not might see, and that they which see might be made blind," instead of seeking from Him, as the Sun of Righteousness, that flood of light which shall be poured upon the eyeballs of the spiritually blind, by which, coupled with the life-giving energy of the Holy Spirit, they would have been wise unto salvation, retorted upon him with that self-importance peculiar to the children of pride, "Are we blind also?"—thus proving themselves to have ears indeed but they heard not, eyes indeed but they perceived not, a heart but they understood not. For this people have made their ears heavy, have shut their eyes, lest they should see and hear, and understand with their heart, convert, and be healed. By way of illustrating this passage, we will notice—

I. The Person spoken of, or the agency referred to, "the Son."

II. The condition supposed, bondage as opposed to freedom.

III. The release or discharge, "make you free."

IV. The perfection thereof, "free indeed."

I. The Person spoken of, "the Son." This is the name which Christ bears, and by which He is known as the second Person in the adorable Trinity; not that by being called the Son we are to suppose that He derives His divinity from any one, neither from the everlasting Father or the Eternal Spirit; for there was no period in eternity when He was not in existence as God Almighty, nor any time when He began to be. Co-existent and co-eternal He is and was with the Father and the Spirit, and co-equal with each in all divine attributes and perfections, from the beginning. We may regard it as a name peculiarly his own, and which most properly belongs to Him by way of distinction, and shows forth the federal relation in which He stands to His people, and the part assigned Him in the everlasting covenant of grace. It does not in anywise denote an inferiority of existence, as some divinity derogators have supposed and advanced; no, the Lord the

Spirit wisely adapted Himself, in the testimony He bore, or the language expressed in the inspired volume, to that fundamental doctrine of Three in One to our present limited capacities, conveying therein to the enlightened soul all that was necessary to establish one in so important a truth; for recollect that no man by the diligent search of human wisdom or the strength of intellectuality can find out God to perfection; and the people of God are not *reasoners* upon this mystery of mysteries, but *believers* thereof, according to the word of the Lord. And when the word begotten is prefixed to the title Son, we take it as referring to Christ in His human nature, or mediatorial character, He being in that capacity both God and man in one glorious person, the only begotten of the Father, full of grace and truth; and, if this distinction was to be observed in reading the Word of God, and strictly adhered to in writing and preaching, we consider that much unprofitable discussion and bitter controversy would be avoided. By referring to verse 28 of this chapter, you will find that Christ there speaks of Himself as the Son of Man—a term employed to set forth that He was truly and properly man, the human nature being brought forth into the world in union with the Deity; and thus, as God-Man Mediator, He introduces Himself in the text, "If the Son," &c. In this character, as the Surety of His Church and people, He has all power in heaven and earth, being Head over all things for His body's sake, which is the Church, on whose behalf He will exercise His authority and display His saving power, in their deliverance from the thralldom and bondage of sin and Satan, and their induction into the liberty of the sons of God: for, as the Captain of Salvation and the Almighty Breaker, who has already gone up before them, who has thrown down every barrier and removed every obstacle that impeded His people's emancipation, He will head and conduct them into the possession of true liberty here below, and the full enjoyment of perfect bliss hereafter. None but Himself is able to effect this!

II. The condition supposed, bondage as opposed to freedom. This is the state of every one that is born into the world, bound as they are in their nature state by the adamant chains of many lords temporal and spiritual, who exercise in many respects an unlimited authority over their

vassals, whose mind, will, and affections are universally corrupt and enslaved by the fall. What a woful condition is this! man has sold himself for nought, and that to very hard taskmasters, whose service is not only irksome but very unprofitable, for the wages at the end thereof is eternal death. We will now consider some of these masters to whom man is in bondage. *To sin*, which, as Milton says,

"Brought death into the world and all our woe."

Man by the fall is the servant of sin, by whose strong cords and fetters he is bound, so that necessarily he is under its dominion and in its power, having a corrupted will, understanding, and affections. All the powers and faculties of his soul, all the members of his body, are enslaved thereby; hence he is easily overcome by it; yea, he cannot cease from sinning, for sin dwelleth in him as a part of the old Adam, and is mixed with all he does whilst in an unregenerate state. This is a hard master and a hideous monster for one to be in bondage to, which God's people find to the discomfort of their souls, when awakened by the Spirit to a sense of their real condition. Neither is it in the power of man to emancipate himself from this servitude; vain are all his efforts to disengage himself from sin's slavish chains; he is weak through the fall, and entirely prostrated thereby, till renewed by grace divine, and quickened by the Spirit of God. The Apostle even then complained that he was carnal, sold under sin; he did that which he allowed not, and that he would he did not, and that which he hated that he did: and thus, after being called by grace, and renewed by the Spirit of God, sin ever does and ever will, whilst we are in the body, dwell in us, and will at times strive for the mastery; and often through its working it compels the believer to cry out, "O wretched man that I am, who shall deliver me from the body of this death?"

*To the law*, which worketh wrath, man is in bondage; for he has broken its precepts, trampled upon its honour, and consequently become a debtor to the same, and under its curse. The law is a rigorous master, gives nothing to the creature to enable him to fulfil its commands, but demands, notwithstanding his imbecility, perfect obedience from him, hauls him to prison for his breaches of it, curses and condemns him for his disobedience and

delinquency. It is weak through the flesh, a galling yoke to man in his nature state; it maintains a rigorous rule over him, abates not a tittle of its demands, but arrests the sinner by the throat with a "Pay me what thou owest;" and when no return is made to it, for no return can be made by fallen man, his obedience to it being in every respect defective, and far short of that high standard it requires, it thereupon commits him to prison, thrown him into chains, and turns the key upon him, where he must ever be under its sentence of condemnation, unless Jesus, the kind Samaritan, pays his debt, and satisfies its demands. Every man by nature, God's people included, are in bondage to it, and obnoxious to its curse.

*To justice.* Justice sides with the law, sanctions the arrest of its delinquents, and cannot be compromised save by full payment, complete satisfaction, and perfect obedience. It thunders out its denunciations against the violators of the law and commandments of God, whose honour it maintains with a "Thou shalt surely die." And, as they are in prison for debt, it keeps garrison over their prison doors, and will not allow the inmates to go forth till the debt is discharged, and the law duly honoured. Justice is impartial, holds the balances in an even hand; it acts for God and on His behalf, deals righteously with the sinner, who cannot conscientiously complain, and in his right mind has nothing to urge why its sword should not strike him to the ground; seeing Tekel is written upon him in all he has, in all he says, and in all he does. The irons which Justice loads the sinner with are indeed heavy, and will, unless he is released therefrom by the power of Christ and the forgiving love of God, sink him into irretrievable misery and endless woe. He cannot of himself give full satisfaction to it, is not able to meet one of its claims, and must therefore endure the sentence it passes upon him, which cannot be cancelled save by Christ's precious blood and perfect righteousness. O, grievous as other bondage is, methinks to be under the ban of justice, and subject to its curse, far exceeds all besides.

*To the world.* Man as a fallen creature is in bondage under the elements of the world, for he does very faithful service to the same, allows himself to be pleasantly led and constrained thereby: he is allured by

its vanities, fascinated by its charms and pleasures, and drawn along the torrent by its customs, which, if grace prevent not, will swallow him up in the vortex of eternal death. Man in his nature state loves its service, sets a value upon its friendship and returns, though such stand in direct opposition to the friendship and love of God; for "love not the world," says the beloved disciple, "neither the things that are in the world. If any man love the world, the love of the Father is not in him." The bonds with which it enslaves the creature and entangles his soul, however pleasantly they fit to the old man, are very galling to the vital principle of the Christian, who feels his need of the all-sufficient grace of God, and the life-giving energy of the Holy Spirit, to enable him to come out and be separate therefrom.

*To Satan,—*

"Who binds our captive minds  
Fast in his slavish chains."

And not only the minds, but also the bodies of the fallen sons and daughters of Adam; see the case of the woman (Luke xiii. 11—13) who was released by Christ after being bound by Satan to an extent that she could in nowise lift herself up, and that for the space of eighteen years. Why, one would by the account given of him in the book of Job, and other parts of Scripture, be almost ready to conclude that he was all-powerful. No one can conceive the strength of his chains, which were forged in hell and fixed in Eden, to the enslaving of the human race, and the extent of his bondage, for he is the strong man armed, and keepeth his goods in the human heart in apparent security and peace. Truly he is a very powerful and hard king over the Lord's people, as well as over all the children of pride: but, as respects the Lord's people, his dominion over them is an usurped one; even in their nature state they are not his children, but his slaves, doing his drudgery (and he sets them some very dirty work to do at times, which they are ashamed of when brought to their right mind), following his directions, and liking his service, till the Spirit of the Lord releases them from their bondage state, and makes known to them what true liberty is. Satan has great power, whether we regard it or no, to bind both body and soul, as well as great craft and subtlety in laying the bail of his temptations; and he uses his utmost

endeavours to retain every one in his powerful bonds and hellish chains, that he may rivet upon them the chains of darkness for ever.

*To Self.* The apostle Paul, in describing the conflict between the old man and the new, saith, "The flesh lusteth against the spirit, and the spirit against the flesh," &c. (Gal. v. 17). If the flesh strives so for the mastery in the Christian, who has a principle within to make a stand against its workings and demands, how completely must the natural man, who has no spiritual faculty to resist it, be in its clutches, and under its bonds. Every man by nature falls down at the footstool and does homage at the shrine of this Dagon, self; for it predominates in almost every transaction of a man's life, and makes him serve divers lusts and pleasures, by which he is kept in a state of enmity against God. It also prevails to a great extent in the Christian, introduces itself where he least suspects, mars his best services, and strives its utmost to oppose him in his walk heavenward. It is so natural for one to "seek his own, and not the things that are Jesus Christ's;" and you may depend upon it, reader, self is one of the greatest enemies and plagues a Christian has, and he needs pray that prayer continually, "Lord, deliver me from myself!" What, then, do you know of this bondage? Are you groaning under the service of these lords temporal and spiritual, and longing for deliverance therefrom? If so, I am sure deliverance, sooner or later, will be vouchsafed, though to your feelings and apprehensions it may seem an impossibility. You may be like Peter in prison, and fast bound between those two principalities and powers, sin and Satan, with law and justice guarding the doors of the prison, and in the expectation of being brought forth for speedy execution; yet, if thou art crying for mercy, and looking to the Lord Jesus Christ alone for help and salvation, He who created this cry and desire in your soul for deliverance, will come in the majesty and power of His grace and Spirit, sin shall be forgiven, blotted out as to its guilt, and paralyzed as to its power, Satan silenced and nonplussed, law and justice shall aid your release, at His mandate, by unbarring the doors of your prison, and thou shalt be privileged and enabled to go forth in the liberty, the glorious liberty, of the sons of God.

But there are other things to which the

Lord's people are much in bondage, after being called by grace, one of which is *unbelief*. Oh, how does unbelief bind its cords around the Christian's heart! Who is there amongst us that has faith to honour God to the extent he desires? How often have we occasion to cry out, "O Lord, help mine unbelief." This baneful principle cleaves close to man at all times; tries to make him doubt the evidences of his call by grace; endeavours to dispute him out of an interest in Christ; insinuates against the faithfulness of God in His covenant, and would make the Christian lie against his right and sonship, and keep him from joy and peace in believing. So close does it cleave to man, that it seems to be embodied in his very nature since the fall. It first manifested itself in our forefather Adam in Eden, who gave greater heed to his wife than to the commandments of God; and is still extant amongst the living family, to their great grief, discomfort of mind, and the dishonour of God.

*To the fear of death* also. We read (Heb. ii. 15) of some "who through fear of death were all their lifetime subject to bondage." This captivity also prevails even now amongst the children of God; yea, I do not believe there is one amongst us but what have some time or other trembled at the prospect of death: we are so apt to view it apart from Christ, when it does present somewhat of a formidable aspect, whereas Christ hath destroyed death, and by having passed through it made it a short and shady avenue to immortal bliss. There is also *the jaws of the grave* to which God's people are in bondage, whose barriers their bodies are under till the resurrection morn. Death reigns for a time over the bodies of the children of God, as well as the rest of mankind; it is appointed unto men once to die, and God's people amongst the number must pay the debt due to nature, be dissolved into dust, and entwined by the icy bands of death. But this, though it may appal the natural man, who has only his portion in this life, should in nowise disconcert the Christian whose faith and hope is in God. He can even now by faith surmount this barrier, as he discovers a glorious vista through the dungeons of the dead; for they that sleep in Jesus shall awake from the slumbers of the tomb, and be caught up to meet the Lord in the air.

(To be continued.)

## THE TROOP OVERCOME,

THE SUBSTANCE OF A SERMON PREACHED AT LYNNMOUTH, NORTH DEVON, BY  
THOMAS GEORGE BELL, LL.D.

"Gad, a troop shall overcome him; but he shall overcome at the last."—GEN. xlix. 19.

THE text gives us a warlike subject, presenting to the mind the view of a battle-field. Is not the subject suitable to the stirring times in which our lot is cast? Wars and rumours of war are abroad in the earth. Man's passions never ragged more fiercely. The old quiet times of easy progression will not do for the "fast" men and women of this generation. Great good is being accomplished, and mighty efforts are being put forth to accomplish more; but the real progress of truth and morality only seems, in some respects, to cast forward the evils of society into more bold and fearful prominence. Men will not do things by halves, and the poor sinner given up to his own wicked devices casts off all restraint, and serves Satan with an awful zeal and determination. The world is indeed full of earnestness. Well would it be if, in this respect, the children of this world were not in their generation wiser than the children of light. Well would it be if, on behalf of the unmixed truth of God, "the children of the kingdom" were as full of earnest devotedness as the poor slaves of Satan are in following gain, or pleasure, or sin.

Blind and dying Jacob saw afar off. Taught of the Lord, his eye pierced the future, and the destinies of all the tribes of Israel lay spread out before him. Gad was to be a warlike tribe—many enemies were to rise up—many a struggle was to take place—his strength would often fail—his enemies would often succeed—he would be often beaten—left, as it were, wounded and all but dead on the battle-field. Yet would he arise again; for the promise ran—"he shall overcome at the last." Gad foreshadows the Church, and he gives us a picture of each true believer's course. Consider the blessed assurance—"shall overcome." Why? Because the Lord has engaged to glorify us with Himself! His believing people have been redeemed by His precious blood, because they were given to Him by the Father; and, having been redeemed, He considers us to be too costly a possession to be lightly held. He values us—He values His Church as "a pearl of great price." He watches that Church "night and day."

He says of it, and of each member of it, "He that toucheth you toucheth the apple of mine eye." We shall overcome also, because we have in us the seed of an *indestructible* life. It is called *eternal* life and *everlasting* life. It is that life of which a man becomes possessed when he is "*born of God*"—born again—born from above. It is that life of which Jesus says, "Whosoever liveth and believeth in me shall NEVER DIE." This is what comes through the *regeneration* of the Holy Ghost. It is the *quickening* power of the Spirit of God, which by the revelation of God's Christ gives this life to a dead sinner—a man "dead in trespasses and sins." And this *quickening* is the gift of sovereign grace, for Jesus says again, "The Son quickeneth WHOM HE WILL." This is a point that needs to be better understood. The Spirit of God has been given, according to "the promise of the Father," to the Son, the reward of His obedience unto death, and the fruit of His redemption work for His Church. The Spirit of God—God the Holy Ghost—has thus been sent forth by the Son of God in order that His great object may be accomplished, namely, *the gathering together in one of the whole family of God*. It follows, then, as a plain and palpable truth, that there are three things essentially *co-extensive*—the eternal love of the Father—the redeeming work of the Son—the quickening and gathering in of the Spirit.

Man is so prone to run to extremes. Some *Christian* men will not have this doctrine of the final perseverance of all true believers. They are generally down amid the mists and fogs of unbelief—doubting what the end may be. Others, on the other hand, talk very much of *eternal security*, and go along hand-and-glove with a wicked world, in a sort of free-and-easy fellowship with all that comes. Such seem to know very little of "*the troop*"—the Christian's enemies; or of the daily struggles of the battle-field, and the hardness of a good soldier of Christ. I must confess I have met with much of this—*high doctrine* and *low practice*. May the Lord keep me ever from

it. Eternal life in full manifestation with Christ in His kingdom—this is the prize. It is given to me *now*. It is mine *in right* through Christ my head; but it is not yet mine in *possession*. Faith sees it yonder, shining over the everlasting hills. Grace puts the sword into Faith's hand, and says, "Never mind the danger; press through troops of enemies; fight a good fight; I am with you. You may be often wounded—never mortally. You will conquer, therefore be strong." What a sweet promise was that to Joshua; it cheered the last hours of dear Agnes Norman, at Lynton: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Ah, weeping child of God, dry up thy tears. What troubles thee? Is it sickness—poverty—a prison—the scorn and contempt of a world—the indifference of a cold-hearted, worldly, unsympathizing Church? Is it forebodings of the future—the blackness of the middle ages coming back amid the ever-returning cycles of human things—the horrors of the inquisition—the faggot and fire of Smithfield—the cauldrons of boiling lead? Ah! well, and if it were even that, never mind; it would be at most but the rough wind which wafted you sooner home; "for the Lord thy God is with thee WHITHERSOEVER thou goest."

Then we observe, this is not paradise, it is the battle-field. Shall we look at the enemy? Says one good soldier, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." I believe it is generally allowed that there might be a more correct translation of the latter part of this quotation—"against the wicked spirits in the heavenlies." Another soldier of Christ brings before us another "troop" when he says, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies;" "through covetousness shall they with feigned words make merchandize of you." Listen to dear brother Paul, again; the voice may seem to come as from faltering lips—the exclamations of the sore wounded soldier heard amid the shouts of the fiery conflict—amid "the thunders of the battle-field." "In labours more abundant, in stripes above measure, in

prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness." Precious brother! what a time *he* must have had! No wonder if he was often "in a strait betwixt two"—willing to fight on, yet "having a desire to depart to be with Christ." How sweet to him must have been the moment when he shut his eyes and found himself *with Jesus*. He "overcame at the last." Yes! and for eighteen hundred years has been sweetly resting, looking forward to the resurrection morning, and the ushering in of the full glory of Christ and His Church.

We cannot enter much further into the subject; time fails to speak in detail of the Christian's enemies. We have not yet even referred to what so many feel to be the worst. Paul alluded to this when he said, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "The troop" which so often overcomes us, but which we shall overcome at the last, has, then, been fitly summed up in these three—"the world, the flesh, and the devil." And shall we conquer all this? Yes. Why? Because "it is the Lord that fighteth for you." And, in respect to the personal conflict, though "we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty, *through God*, to the pulling down of strongholds." Finally then, brethren, let me exhort you, who really know the Lord, to "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand." And you who seem to halt between two opinions, be persuaded to examine yourselves. This struggle of which I have been speaking is no part of the price of our salvation. God forbid that I should ever speak of merit in poor guilty man. Salvation is of grace without works, purchased full and complete by the atonement of the Son of God.

But this struggle is no little proof of the existence of grace and salvation in a man's heart. It is the dead fish that floats quietly down the stream; the living one puts forth its strength, and, struggling often with the strongest current, makes head *against* the stream. The offence of the cross has not ceased. The Christ of God has not been accepted as the world's rightful King. Satan still works in the hearts of the children of disobedience. That word of Jesus is unrepealed, "As Thou hast sent me into the world, even so have I also sent them into the world." And it is still true that

"the world hath hated them, because they are not of the world." So that if a man knows nothing about fighting this troop of enemies—knows nothing of the daily struggle against the world, the flesh, and the devil—if he goes on quietly in the performance of certain so-called religious duties, and takes his easy place in the professing Church—it is much to be feared that Satan hath still possession, and lulls the poor victim to sleep with the cry of "peace—peace, when there is no peace." How awful such a condition—peace the cry, and sudden destruction coming in a moment—the fearful end.

### THE BREAD OF TEARS.

*"Thou feedest them with the bread of tears."*—PSALM LXXX. 5.

ALL persons in the world are not fed with this kind of bread; but only those referred to in the words "Thy people," in the 4th verse. This bread is given, not sold. The Giver of it is never asked for it, yet He is in mercy continually giving it to His chosen people. True, they do not like it, although it is very wholesome and profitable for them. God has promised to supply *all* their need. His children seldom think that they need the bread of tears. He, however, sees they need it, and therefore, for the sake of their Covenant Head and Surety, He feeds them with it. Some have occasionally a few crumbs; others have good thick slices, as the Psalmist had when he said, "My tears have been my meat day and night." The Lord does not allow His children to choose for themselves what quantity of this bread they shall have, for He well knows that if it were left to their choice they would not choose a bit of it, but He deals it out to them as He sees fit. God has given His greatest gifts without being asked to do so by any one. Who among the fallen sons of Adam asked Him to give His dear Son, the Lord Jesus Christ, or the Holy Spirit, or the Bible? What child of God ever asked for the smallest portion of "the bread of tears?" The Lord enables His ministers to feed His people with knowledge and understanding, but it is His own prerogative to feed His chastened ones with the bread of tears. "*Thou feedest them.*"

If ministers had to feed the Lord's people with this bread, they would, perhaps, give most of it to those who loved and admired them the least; but God

often gives most of it to those who love Him best.

The big, hot, scalding tears leave their marks on the eyes and face; just as when we see a person in the morning who has been weeping all night, the eyelids are red and the countenance dejected.

Reader, do you know anything of being fed with this bread of tears? It may be that you are fed with it daily. Will you remember that it is what God sees fit to feed you with? We do not take food to a dead body, and, if you had not a quickened soul, God would not feed you with the bread of tears. The mother, out of love to her child, feeds it, although it may kick, and cry, and squall all the while she is doing so. Poor, afflicted, and tried one! God is feeding you with the bread of tears because He loves you. And, although at times you may have been tempted to kick and murmur, and to think you have had quite enough of this bread, yet the Lord loves you still, and in His own good time will change your diet.

Yonder is a physician in the street: he does not call at every house, but only here and there where those persons reside who are sick, and are making use of his medicines. So with the good Physician: it is those who are taking His medicine, "the bread of tears," whom He visits; and such tried believers often enjoy the sweetest manifestations of His presence. Cheer up, poor soul! You will not always have to be fed with the bread of tears. No, no! By-and-by your loving Lord will wipe away all tears from your eyes. Better be fed with the bread of tears than with the husks that the swine did eat.

F. F.

## WAYSIDE NOTES.

## VALLEY FRUITS, OR JOSEPH AND JESUS.

*"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."*—GEN. xlix. 22.

BELOVED, those who fail to discern in Joseph an eminent type of the Lord Jesus, surely do not discover the mind of the Spirit in this hallow'd, soul-melting portion of God's word. Notice,

1. *He was beloved of his father.*—*"And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. Now Israel loved Joseph more than all his children"* (Gen. xxxvii. 1, 3). He was the object of his special regard. So with our spiritual Joseph, He is the only begotten of the Father, of whom the Father said, "This is my beloved Son, in whom I am well pleased." Jesus then was a fruitful bough, for of Him it might be said, The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be upon the head of Joseph, and on the crown of the head of him that was separated from his brethren: and, as Moses declared, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall *push the people* together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17). But,

2. *Joseph was the bearer of truth.*—In the 36th chapter of the Book of Genesis are enumerated the generations of Jacob; and it is added, "Joseph being seventeen years old, was feeding the flock with his brethren: and the lad was with the sons of Bilhah, and the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report" (Gen. xxxvii. 2). So Jesus is the bearer of truth from His Father, and the bearer of truth to His Father; He declaring Himself, "I am the way, the TRUTH, and the life." Grace and truth came by Jesus Christ. Herein again is Jesus a fruitful bough; for truth coming by Him into the world, all the promises are yea and amen in Him. He is the substance of all types, and the fulfilment of all truth. But,

3. *Joseph was hated by his brethren.*—*"And when his brethren saw that their father loved him more than all his bre-*

thren, they hated him, and could not speak peaceably to him. And Joseph dreamed a dream, and told it to his brethren, and they hated him yet the more" (Gen. xxxvii. 4, 5). So was it with Jesus. He was hated by His brethren. "He came to His own, and His own received Him not." They would not acknowledge Him, nor never have, as the long-looked-for Messiah. "We will not have this man to reign over us," was their cry. "Away with him, away with Him! crucify Him, crucify Him!" But Jesus was "a fruitful bough, whose branches run over a wall." Rejected by the poor deluded Jew, he expanded over the wall, and laid hold of the poor Gentile. Hence said Paul with holy boldness at Antioch, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles: for so the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation (that is, by preaching Jesus) unto the ends of the earth" (Acts xiii. 46, 47). And then,

4. *Joseph was cast into a pit wherein was no water.*—"Joseph wandered forth in the fields in search of his brethren; and when they saw him coming, they said one to another, Behold this dreamer cometh, let us slay him. But Reuben delivered him out of their hands, and said, Let us not kill him. Shed no blood. And they took him and cast him into a pit; and the pit was empty, there was no water in it." So Jesus may be said to be cast into a waterless pit, when He came into this world of broken cisterns, wherein was no water. But Jesus is a fruitful bough BY A WELL, as dear Dr. Hawker reads the first Psalm: "Blessed is the man (Christ Jesus) that walketh not in the counsel of the ungodly," &c., "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Furthermore,

5. *Joseph was imprisoned.* Being sold by his cruel and cowardly brethren to a

company of Ishmaelites, Joseph was carried down to Egypt; and Potiphar, an officer of Pharaoh, bought him of the hands of the Ishmaelites. Poor Joseph! Nay, rich Joseph; for the Lord was with him, and he was a prosperous man. However, it came to pass that his master's wife cast her eyes upon Joseph, and said, "Lie with me;" and, after practising the most deceptive guile, fabricated a crafty tale, whereby Joseph was cast into prison. Truly was he tempted sorely, yet said he, "How can I do this great wickedness, and sin against God?" "Blessed is the man that endureth temptation." Now, as Joseph was tempted by Potiphar's wife, who with her guile and subtlety is an apt illustration of Satan, so our Lord was led up of the Spirit into the wilderness to be tempted of the devil. But, after trying every manœuvre in vain, then saith Jesus unto him, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Thus was He a fruitful bough, so full of power as to be the stronger man armed, able to resist the wiles of the wicked one.

6. *Joseph was tried.*—As the Psalmist said, "He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters: he was laid in iron" (Psa. cv. 17, 18). And Joseph's master took him, and put him into prison—a place where the king's prisoners were bound; and he was there in prison—ah, for two full years after the treacherous butler had promised to use his influence to gain Joseph's liberty. How trying to faith! But however much the Lord in His all-wise arrangements may seem to withhold an answer to our prayers, yet if we wait patiently the blessing will come. Doubtless many a prayer had gone up from Joseph's prison-house to this effect: "O Lord, do deliver thy servant who trusteth in Thee. He is charged with a fearful crime, which Thou knowest, O God, he never committed. O let his righteousness shine forth, and the treachery and wickedness of the enemy be brought to light. Do deliver—do outstretch Thine arm and save, and Thou shalt have all the praise." And yet such cries seem not to have reached the ear of the Almighty.

Ah, but the time comes! "And it came to pass at the end of two full years that Pharaoh dreamed." Now comes the break in the gloomy sky; now do the

clouds begin to wear a silvery lining. Pharaoh dreamed. And the chief butler remembered his faults, told Pharaoh of the Hebrew youth still in prison who could interpret his dream; and the tried Joseph is brought out into the sunlight, and eventually honoured. Now in all this does Joseph typify the suffering Saviour. No words could be more applicable to Jesus than those which follow the passage which heads this paper. "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob." And, as Isaiah prophesies, "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from Him: he was despised, and we esteemed Him not," &c., &c. But all this made Jesus "a fruitful bough," and brought about His exaltation. So with all that are in Him, if they are to be fruitful, they must be digged about and well trimmed. Trials and perplexities are necessary for their spiritual growth and advancement. If, beloved, we go into the thick forest, where there is an exclusion of light and air, we see trees shooting up tall and slender, and having no root-hold. The first blast prostrates them to the ground; but it is the tree in the open ground, freely exposed to light and air, which grows thick and shoots out fruitful boughs. So with the Christian. While professors are all "stem and top," he, having "to endure hardship," to weather the storms of life and the blasts of adversity, strikes deeper root downwards into the Rock of ages, and becomes a fruitful tree of the Lord's right-hand planting. Furthermore,

7. *Joseph was exalted.*—Joseph reveals to Pharaoh all that shall come to pass relative to the famine, telling him how to stock his garners, and be prepared for the calamity. And the thing was good in the eyes of Pharaoh, and he commands, "Thou shalt be over my house; according to thy word shall all my people be ruled: only on the throne will I be greater than thou. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and made him to ride in the second chariot which he had; and they cried before him, *Bow the knee.*" So was it with Jesus, as it has

been observed by a writer—the chain of providential actings all tended to one point, viz., “*The exaltation of the man who had been in the pit.*” The leading object was to exalt one who had been rejected of men, and then to produce in those same men a sense of their sin in rejecting.

So Jesus is a fruitful bough. I have chosen one out of the people (declares the eternal Father), and in my name shall His horn be exalted; and the Apostle Paul writes: “Wherefore God also hath highly exalted Him, and given Him a name which is above every other name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

8. *Joseph returns his brethren's money.*—Jacob and his family had become overwhelmed with the fearful effects of the famine, and, seeing that there was corn in Egypt, he bid Joseph's ten brethren get down thither to purchase some. Upon their arrival Joseph knows them; but they know him not, and he has them imprisoned as spies, but liberated on condition that they bring Benjamin to him. Simeon is kept as a pledge, and they return to their aged and anxious father with their well-filled sacks of corn. On their way one of them opened his sack to give his ass provender in the inn, when he espied his money; for behold it was in the sack's mouth. And their heart failed them because their money was returned; but Joseph had commanded, “*to restore every man's money in his sack.*” And so with Jesus, when His brethren seek for spiritual food from Him. If they go with merit in their hand, thinking in their ignorance to purchase supplies, He says, “Ho, every one that thirsteth, come ye to the waters; and he that hath NO MONEY, come buy wine and milk, without money and without price.” Come to me penniless, and I will so supply you, that “your soul shall delight itself in fatness.” So then, again, we see Jesus is a fruitful bough. In Him dwelleth all the fulness of the Godhead bodily, and He is declared to be wisdom, righteousness, sanctification, and redemption to His people. He is so rich, that all the treasures of wisdom and knowledge are hid in Him.

9. *Joseph revealeth himself to his brethren.*—And now, the scruples of

an aged father overcome (and who can wonder at those scruples when he had already lost his much-loved Joseph), Benjamin is sent down to Egypt with the rest; and after their arrival, Joseph could no longer refrain himself before them that stood by, and he cried, “Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren. And he wept aloud, and Joseph said unto his brethren, *I am Joseph.*” Oh, those words! what thoughts they must have given rise to in the guilty hearts of his cruel brethren. Well might they be spell-bound and troubled in his presence. But did he rebuke them, did he remind them of their past guilt, and then spurn them from his presence? No; he says, “*Come near to me, I pray thee.*” And then, in much mercy, bid them not be grieved nor angry with themselves that they sold him hither, “for God did send me before you to preserve life,” and to “save your lives by a great deliverance:” as if he would say, “However much you have been guilty—there, let it all pass. I forget and forgive; my office is to show mercy. Come near unto me; *I am Joseph thy brother.*” And, beloved, is it not just so with Jesus and the poor guilty sinner? When Christ makes known Himself to such, the brightness of the revelation discovers to the sinner his guilt and blackness, and, like Saul, he falls down, “trembling and astonished.” But Jesus's revelation is a revelation of mercy, and His sweet voice says, “It is I; be not afraid; ‘*come near unto me.*’ I am Jesus whom thou persecutest; but I will have mercy upon whom I will have mercy. I know what you deserve; but I have come to save the lost.” “It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.” Jesus is “a fruitful bough,” so plenteous in mercy that not one of His sheep shall perish—not a hoof left behind; one and all of His elect brethren will be saved with an everlasting salvation.

10. *Joseph is the preserver of life.*—He sends for his venerable father, and causes his whole family to dwell in the land of bread—feeds them from his well-filled garner. “And thou shalt dwell in the land of Goshen; and thou shalt be near unto me, thou and thy children,” &c., “and there will I nourish thee.” So is

Jesus. "He redeemeth my life from destruction." His fulness is the secret *path* which keeps every branch in Him alive, as He Himself declares: "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." So we see He is the sustainer or preserver of life, as Micah has it in another figure. The little one among the thousands of Judah shall stand and feed, and all thus fed "shall abide;" for now shall he be great unto the ends of the earth. Which reminds us, further, that

11. *Joseph is the source of all supplies.*—Not merely does he supply Jacob and his family, but there was no bread in all the land—for the famine was very sore—so that the people were obliged to part with their money, and, when that failed, their cattle, and, when that failed, their land—yea, to give up all to Joseph, that their lives might be saved, and thus gain the needed daily supply—for all supplies centred in Joseph. So dear Jesus is the "bread of life" for starving souls, and He can supply the need of every member of His mystical body; so that we can sing of our spiritual Joseph,"—

"Our Master is great, His vineyard is large,  
He'll servants create, but never discharge;  
His bounty engages, for life yet to come,  
To give them their wages, and find them a home."

12. *Joseph marries an Egyptian wife.*— "And Pharaoh called Joseph's name Zaphnath-paaneah (a revealer of secrets), and he gave him to wife Asenath, the daughter of Potipherah, priest of On." Surely this Egyptian woman, hanging upon the arm of the exalted Joseph, typifies the Church taken out of the Egyptian bondage, and leaning upon the arm of Jesus, and her best Beloved is "a fruitful bough." Hence, says the prophet Isaiah, reckoning upon the bursting forth of the barren womb of a Gentile Church: "Sing, O barren thou, that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch

forth the curtains of thine habitations. Spare not; lengthen thy cords, and strengthen thy stakes. For (oh, what mercy!) thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." And then, in thinking of the closing circumstances of Joseph's chequered career, surely the mind must be impressed with the fact of *how rich was the return which Joseph realized for all the trials and anxieties he had passed through.* With what overwhelming feelings must he have made ready his chariot and gone up to Goshen to meet his venerable father! and with what a bursting heart must he have fallen on his neck, and wept on his neck a good deal, while his joy must have been fulfilled when presenting his family to Pharaoh! That great king commanded, "Thy father and thy brethren are come unto thee. The land of Egypt is before thee, in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell." So with the Lord Jesus Christ, and so with all his followers—rich will be their reward. "Weeping may endure for a night, but joy cometh in the morning." The Lord Jesus now "sees of the travail of His soul, and is satisfied;" and when His people are all gathered home, to live for ever near Him, how great will be His joy! while to them, in the presence of their spiritual Joseph—trials all over—they will have "fulness of joy, and at His right hand pleasures for evermore."

We have been led, then, beloved, in our meditation to give twelve reasons why Joseph is an eminent type of the Lord Jesus Christ, and as many proofs of Jesus being a fruitful bough by a well, whose branches run over a wall. It was so literally with regard to Joseph, as predicted by his aged dying father; for verily his inheritance did spread the other side of Jordan, and he became indeed, as regards both posterity and possessions, "a fruitful bough." And it is so spiritually with the Lord Jesus Christ. His dominions shall spread to the "very ends of the earth, and He shall see of the travail of His soul, and be satisfied."

One thought more, drawn from this very blessed history. When all the land of Egypt was famished, and the people cried to Pharaoh for bread, Pharaoh said unto all the crying ones, "Go UNTO

JOSEPH." And so can we say now to all famished ones, whom the world has starved out, "Go to JESUS." He never yet refused to open His storehouse to seeking, needy souls.

"To Joseph the Egyptians went,  
To Jesus I make known my case;  
He, when my little stock was spent,  
Open'd His magazine of grace.

For He the time of dearth foresaw,  
And made provision long before,

That famish'd souls' like me might draw  
Supplies from His unbounded store.

Now on His bounty I depend,  
And, now from fear of dearth secure,  
Maintain'd by such a mighty Friend,  
I cannot want till He is poor.

List, then, faint one, to Jesu's call,  
His mercy's door stands open wide,  
He has enough to feed you all,  
No needy ones shall be denied."

Bury St. Edmunds. G. C.

## A DIALOGUE BETWEEN MR. DESPONDENCY AND MR. HOPEFUL.

*Hopeful.*—Well, neighbour, I have called to inquire of the state of your mind this morning. Can you cry Hallelujah—praise God in His sanctuary—praise Him in the firmament of His power? Can you praise Him for His mighty acts, and according to His excellent greatness, and call upon all that hath breath to praise Him?

*Despondency.*—Indeed I cannot. I am almost ready to ask, "Where is the promise of His coming?" for it is near two thousand years since the Saviour declared repeatedly, "Behold, I come quickly," while all things remain in the same miserable confusion as they ever were.

*Hope.*—But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day; so that, in God's reckoning, it is not yet two days since the promise of His coming was made. Besides, His long-suffering toward us is our salvation; not willing that any of His people should perish. In your present state of mind, you cannot praise God in the firmament of His power. Why is our God said to be in the heavens? Because the heaven is the firmament of His power, where He placed the two great lights, which were to divide the light from the darkness; and while the Church is in the wilderness, clothed with the sun and the moon under her feet, they will succeed each other—for God made both to be; but, by-and-by, at the set time, this vast expansion shall be rolled together like a scroll, and the light of eternity burst upon our sight. Then shall you and I, and all the redeemed millions, bid farewell to all our desponding fears, and join with ecstatic joy to exclaim, Great and marvellous are Thy

works, Lord God Almighty! Just and true are Thy ways, Thou King of saints!

*Desp.*—My dear sir, how can I rejoice and praise God when I see His laws continually trodden under foot, His holy name daily blasphemed, and the greatest part of the human family sunk in beastly ignorance, and posting on to ruin?

*Hope.*—I fear you have not yet learnt to imitate your compassionate Redeemer, who, while He could weep over Jerusalem and at the grave of a friend, yet could rejoice in spirit, and give thanks to His Father for hiding the things of His kingdom from the wise and prudent; and for this reason only, because He is Lord of heaven and earth, and it is His sovereign pleasure to do so. To some He gives the knowledge of the mysteries of redeeming love; while to others they are not given. And cannot you, while you sigh and cry for the abominations done in the land, yet rejoice that Jehovah reigneth, and that His will is done on earth as fully as it is done in heaven?

*Desp.*—Hold, my friend. I hope you make a distinction between God's permissive will and His decretive will.

*Hope.*—I do make a vast distinction. His decretive will gives law to all things; but the other meaningless thing is but a weak expedient of poor short-sighted man to evade the idea of absolute sovereignty. Neither is it consistent with common sense; for if God permits a thing to be done, it is because it is best it should be so, or else His will is overruled. I can love and adore a God who kills and make alive, who forms the light and creates darkness, who makes peace and creates evil; for the God who can do all these things can do no iniquity, neither can evil dwell with Him. But I

cannot worship a God who can be disappointed, and all His counsel carried headlong by the human will.

*Desp.*—Did you mean to say that God's holy will is being done on earth as it is in heaven, among all its holy inhabitants?

*Hope.*—I did; and I have the best authority for saying so; for He who hath all power in heaven and earth, and whose understanding is infinite, hath taught me to pray for it every day. See Him strip righteous Job of all he had, and lay him in the ashes, full of sores; and when he complained, ask him, "Where wast thou when I laid the foundations of the earth?" See Him sending one nation to chastise another, and then give that nation the spoil of Egypt for its wages (see Ezek. xxix. 18, &c.). Now, these are depths which no human lines can sound: but faith's reliance upon them is blessedly calculated to dispel all desponding fears, and make us rest our weary head upon the bosom of our God.

*Desp.*—I perceive you make no use of reason and common sense.

*Hope.*—Not when I am thinking or speaking of the great Jehovah, who sitteth upon the circle of the earth, and before whom the inhabitants thereof are as grasshoppers. I use no guide but the Holy Oracles. Do you know, sir, that reason and common sense led almost all the children of Adam into the grossest idolatry, and the entire rejection of the Word of God? To walk, therefore, by sense and reason is to walk to hell; but to walk by faith is to walk to heaven.

"Faith says, I shall an Isaac see;  
No, no, says sense, it cannot be;  
Blind reason, to augment the strife  
Adds—how can death engender life?"

ERSKINE.

But Isaac appeared at the set time of which God had said. Think upon what has been said, and the Lord give us understanding in all things. So prays

*New Brunswick.*

METRIOS.

## GLEANINGS FROM A SERMON

PREACHED BY THE REV. J. VINALL, OF LEWES, SUSSEX.

*"Is anything too hard for the Lord? At the time appointed I will return unto thee according to the time of life, and Sarah shall have a son."*—GEN. xviii. 14.

THE Lord appeared unto Abraham in the plains of Mamre. Why? To testify his approbation of Abraham's obedience in observing the covenant of circumcision. Mamre signifies rebellious, bitterness; perhaps as he sat at the door of his tent in the heat of the day, this might be the frame of his mind. And has not the Lord sometimes appeared to you when rebellious, "receiving gifts for men, yea, for the rebellious also," melting your heart down with contrition and godly sorrow? Oh, how precious is Christ then! What a mercy it is that our rebellion does not keep the Lord away!

"Tis not for good deeds, good tempers, or frames;  
From grace it proceeds, and all is the Lamb's."

I bless my God for the free flowings of grace over all the mountains of sin, the overflowings of corruption; yet I do not justify the unbelief and rebellion that too often works within. "Shall we sin, that grace may abound? God forbid!" "And he lifted up his eyes and saw three men."

Who were they? I believe the Lord Jesus Christ in human form and two created angels. Abraham ran to meet them with pleasure and delight; he left the door of his tent. I have this week had some sweet meditation and anticipation of that happy time when, like Abraham leaving his tent door, I shall leave this poor body, when my Lord shall come with a convoy of angels to receive my soul to everlasting glory. Yes, I long "to depart and be with Christ, which is far better.\* Nevertheless, to abide in the flesh is perhaps more needful for you." Abraham bowed himself to the ground. 1st. I understand this bowing in a civil sense, from politeness and courtesy. 2nd. In a religious sense, with holy adoration, saying, "My Lord." He does not address the three; but spoke, I believe, under the immediate influence of God the Holy

\* This faithful servant of the Lord is now realizing what he so longed for, and entered his eternal rest (departing in his sleep, as he had oft desired), March 3, 1860.

Ghost, when he said, "My Lord, if I have found favour in Thy sight" (the "if" may be left out, it is not in the original). He had found favour, and so has every one who by the power of the Holy Ghost has been enabled to follow the steps of Abraham, and say, "My Lord;" for no one can call Jesus Lord but by the power of the Holy Ghost: and in such seasons, when faith has been in lively exercise, have you not the testimony of a good conscience, the sensible approbation of the Almighty? "In his favour there is life." There are many of the Lord's dear children, manifestly so, that cannot put in their claim, and say, as Abraham did, "My Lord." To such I would say, "Sit still, my daughter, until thou know how the matter will fall, for the man (Christ) will not rest until He has finished the thing this day." Thou wilt obtain favour if thou art watching and waiting at wisdom's gates, and longing to obtain a manifestation of the Lord Jesus Christ. "Blessed is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors, for whose findeth me findeth life, and shall obtain favour of the Lord." If you find the Lord Jesus Christ, you find all. Have you ever heard the voice of Christ? "My sheep hear my voice; I know them, and they follow me; I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." It is a continual hearing: do you not hear Him in your house, in your closet, in providences, in ordinances, and the like? Then if you are in a waiting position, you are blessed. "And therefore will the Lord wait, that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you:" for the Lord is a God of judgment; blessed are all they that wait for Him. "They shall not be ashamed," says God, "that wait for me." And again, "Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides Thee, what He hath prepared for him that waiteth for Him." "Pass not away from Thy servant." How desirous was Abraham for the presence of the Lord: and he entertained Him. The best entertainment we can give Him is when by His own spirit and grace we are enabled to make an absolute surrender of soul and body, all that we possess, all that is near and dear to us, up unto Him for time and eternity. This will detain Him also, for

He loves communion with His Hepzibah, His bride, His wife, though He cannot allow a rival—He must have the whole heart. "Is there anything too hard for the Lord?" You will find similar words used upon many other occasions. When the Israelites demanded flesh in the wilderness, Moses, as a type of the ever-adorable Intercessor, pleads for them, and is heard. The Lord promised Moses that He would feed them for a month; but Moses began to reason, through unbelief, "How could this be in the wilderness?" The answer he received is very nearly the same as the one made to Abraham. Again, when the city of Jerusalem was about to be taken by the Chaldeans, God commanded his servant Jeremiah to go and buy fields, though he had himself said that they should go into captivity; and when Jeremiah remonstrates, the reply is, "Behold I am the Lord, the God of all flesh; is there anything too hard for me?"

Again, the Virgin Mary was told that with God all things should be possible. We are commanded to consider the work of the Lord. "In the day of prosperity be joyful, in the day of adversity consider." 1st. Consider the work of God in creation; 2nd. In providence; 3rd. In redemption; 4th. In the regeneration, and bringing His elect home to glory. First, then, consider the work of God in creation. The 11th of Hebrews begins: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear." What worlds are we to understand here? I believe this present world, and that which is to come. True faith is like its glorious Author; the tree of life bears twelve manner of fruits, which flow out of genuine faith that do not accompany a presumptuous confidence.

2nd, Consider the wonderful providence of God—(1.) In the case of Noah. He found favour through the free sovereign grace of God, altogether independent of merit. Had Noah been permitted to reason about the work he was called to perform, he would have deemed it impossible, but "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Oh, my friends, when at any time you find things too hard for you, engage, if possible, God on your side; then may you go on safely and securely.

Nothing is too hard for God: rest here; renounce thy wisdom, strength, possibilities, and probabilities:

"Fond self-direction is a shelf;  
Thy strength, thy wisdom flee;  
When thou art nothing in thyself,  
Thou then art close to me."

(2.) In the character of Joseph. The Lord gave him His word in his dreams, and faith to believe it. Then comes the trial of faith; and, if the Lord gives you a word to rest upon, you may depend on a heavy trial following. God's way is to make things so completely dark as to confound the creature, that He may have all the glory, and establish His children in His love, power, and faithfulness. Though all things seemed against Joseph, and doubtless many were his questionings, fears, and faintings, yet I believe that at times my watchword was his: "Rest in the Lord, and wait patiently for him," for "Unto the upright there ariseth light in the darkness," which raises a little hope and expectation. "Is anything too hard for the Lord?" Blessed be His name! He dwelleth in the thick darkness. When you get into trouble, or something that you cannot cope with, what do you do? Why, say you, I can do nothing but endeavour to commit my way unto the Lord. Good: Jesus did so. When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass." Be assured that He will do more for you than you can either ask or think.

3rd. Consider the providence of God in the confusion of the Babel builders. "Let us go to" (said the blessed Persons of the glorious Trinity—three Persons in one divine essence); and they came down and confounded their language. Where then were the infidels who sought to get above God? "God is a refuge for us, a very present help in times of trouble; the same yesterday, to-day, and for ever; and able to keep that which is committed to Him." You cannot trust God too much; give all into His hands; He is glorified in doing all for us; and we have but to "stand still and see His salvation"—to look on while He works wondrously.

4th. Consider the providence of God in the life of Moses. The parents of Moses were Levites, which tribe was typical of the elect of God. "I will

sanctify the tribe of Levi." "He shall sit as a refiner and purifier of silver, that they may offer unto the Lord an offering in righteousness." "By faith, Moses when he was born was hid three months of his parents, because they saw that he was a proper child, and were not afraid of the king's commandment." I am inclined to think that the parents of Moses, as soon as he was born, had a divine persuasion that the Lord had a work for him to do, not that they had any promise, but

"True faith's the life of God,  
Deep in the heart it lies;  
It lives and labours under load,  
Tho' damp, it never dies."

"A principle active and young,  
That lives under pressure and load;  
That makes out of weakness more strong,  
And draws the soul upward to God."

Moses' mother takes the child, and, placing him in the fragile ark of bull-rushes, leaves him on the banks of the river Nile—apparently a most unnatural act; and we do not find that she had any command of God to do so—any promise even that His protection would be over the helpless babe. But I believe she was powerfully constrained to this act by the Holy Ghost; and, if you know the mind of the Spirit, be assured that you know the will of the Father and of the Son. Thus the Lord's people are called sometimes to act under a direct act of faith by the immediate influence of the Holy Ghost. Passing by the time when Moses was in Pharaoh's court, instructed in all the learning of the Egyptians, we come to the period when he was full forty years old, and it came into his heart to visit his brethren. Who put it there? The Lord himself. It is possible for the soul to have an impression of something unthought of, unlooked for, which it cannot get rid of, but which melts it down in tenderness and self-loathing, and under such visitations being enabled to open the heart unto God as unto a tender Father. The language is, Lord, I would not be deceived, I would not have a false impression; I crave no greater honour than, like Mary, to sit at Thy dear feet, and wash them with my tears. Moses in anger slew an Egyptian, and was forced to flee to Midian to escape merited justice. How wonderful is the Lord's providence in this; how does He overrate all events to bring to pass His own purposes. In Midian God pleads the cause of His

servant, not because it was a good one, but because he was His child, one in whom He delighted. "Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again." By faith Moses refused to be called the son of Pharaoh's daughter. "The salvation of the righteous is of the Lord; He is their strength in the time of trouble." "Salvation belongeth unto the Lord; Thy goings forth have been of old from everlasting." "Thou wentest forth for the salvation of Thy people, and Israel shall be saved with an everlasting salvation." There is nothing of creature power here. Have we been enabled to refuse everything congenial to corrupt nature, to put off the old man with his deeds, and put on the Lord Jesus Christ, making no provision for the flesh to fulfil the lusts thereof? I believe there are times, poor believer in Jesus, when the blessed Spirit operates on thine heart, bringing forth faith into lively exercise (and it works by love), when thou art enabled to choose affliction with the people of God, that God may be glorified, "Esteeming the reproach of Christ greater riches than the treasures of Egypt." No one likes reproach—it broke our dear Lord's heart. If Moses esteemed the reproach of Christ, how must he esteem the person, love, and glory of Christ. "Unto God the Lord belong the issues from death, and every poor ransomed soul is an issue from death, belonging to the Lord Jesus Christ—1st, By the gift of the Father; 2nd, By right of redemption; and, 3rd, They are manifestly His by being called out of the world. "All Thy works shall praise Thee, but Thy saints shall bless Thee." This is all I have to do, to speak of His power, which I have done for many years, but did not know, as at this time, what it is to depend upon it day by day; but this is the Lord's way to get to Himself an everlasting name, by doing His people everlasting good, and by doing wonders in a wonderful manner. "Again they are diminished and brought low through oppression, affliction, and sorrow." Think it not strange if after many sweet tokens of God's

love, many wonderful deliverances, in which you have felt as if you could never again doubt, you should again be diminished and brought low. Can you discern a principle in you that desires to glorify God? Then remember we cannot have the after-fruits without first going through the sufferings; and "though no affliction for the present seemeth joyous, but grievous, yet afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

When the time of the promise drew near, everything seemed to militate against the Israelites: yet this was the work of God; He not only permitted but influenced it. "He turned their heart to hate His people, to deal subtilly with His inheritance." In all trials may we be enabled to recognize the hand of God. Here is work for faith and prayer: "Whoso is wise, and will observe those things, even they shall understand the lovingkindness of the Lord;" also, "Our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." God makes things so dark and improbable, on purpose to give Him an opportunity to display His power. Perhaps you may be under trials, and yet not without some small tokens of the Lord's favour—a little dew distilling, a little meekening, a little revival in your bondage, though but for a moment. This was not the case with Pharaoh: the judgments of the Lord only tended to harden him. Do you not find under all the ragings of Satan, sin, and death, that the Lord gives you some tokens of His favour? This, my friend, is for the glory of God, and will fit you to sing David's song, "Unto thee, O my strength, will I sing, for God is my defence and the God of my mercy. In God is my salvation and my glory, the rock of my strength, and my refuge is in God." "He caused them to suck honey out of the rock." The rock is Christ, and you will find this in your afflictions; there will be honey enough to satisfy you that the Lord has a peculiar regard for you; but the paschal lamb, which signifies Jesus, whose precious blood alone can cleanse from all sin, must be eaten with bitter herbs.

THE BIBLE.—The truths of the Bible are best understood when they are read in the light which emanates from the Sun of Righteousness. The reason why a Christian loves the Bible is because it is full of Christ.

## GATHERINGS FROM THE GOSPEL FEAST.

RECOLLECTIONS OF A SERMON PREACHED BY DR. HALLEY.

*"And Jesus said unto the fig-tree, No man eat fruit of thee for ever. And His disciples heard it."*—MARK xi. 14.

WHAT! Jesus curse a tree? Not like *Him*. A carpenter, unsuccessful in his work, may often be heard to curse his tools. A fisherman, who has toiled in vain, and caught nothing, may curse his nets. But *Jesus* curse! Jesus taking little children in His arms and blessing them—this is *just like Him*,—it is what we should expect to see from such a loving one. Ah! but, say you, it was a miracle to show His power. Yes, but how unlike His other miracles. Jesus, standing before the bier of the young man, speaking words of power, and restoring the lost son to his sad and weeping mother—that my heart can understand. Jesus healing the sick, the lame, the blind, and showing blessings wherever He goes—that is like my Lord. He could not have done this without some great and wise purpose. He never did wonders simply to show His power. How did Herod long to see the exercise of His miraculous works; but Christ would not gratify his curiosity. His miracles of mercy were not for the rich, but for the poor—not for the palace, but for the cottage—not for Herod and his royal house, but for the Pool of Bethesda and its group of sad and sorrowing poor. Nor was this an angry curse. It was calm—not passionate, but deliberate—not like a malediction, and yet it was one. His disciples heard it. Here is the key to the whole matter. It was to rebuke them, to be a warning to them. Perhaps they did not fully attend to or profit from His teaching; and as the fig-tree, spared for three years, would show His long-suffering, and lead them to trust Him, this would show His justice, and that they must not presume. The action was symbolical. The tree could not feel. It was significant, that they might learn, and that we might hear. Let us look, then, at—1, the Speaker—your Teacher; 2, the fig-tree—your emblem; 3, the malediction—your warning.

1. The Speaker—your Teacher. He had come from Bethany, the hospitable residence of Martha and Mary. It was but a short distance—less than two miles—a pleasant walk along the south side of Olivet, this fine morning in Paschal

Week. Jesus was hungry; perhaps He left Bethany very early. The Jews did not breakfast till after work was well on. He had been praying on the mountain side late the previous night; and now the Jews were flocking on all hands to the great city of Jerusalem to the feast. Many had arrived during the night, had pitched their tents near the gates of the city, waiting till they were opened, that they might enter into the temple and praise God. He was there to meet them. His early walk after a night of prayer caused Jesus to be hungry; perhaps His disciples were hungry too, and discontented at having to go to Jerusalem so early. How and where, thought they, were they to get their wants supplied? With these thoughts they passed this tree, in leaf: it was early even for this. Perhaps it stood in some sunny nook, sheltered from the cold winds. Jesus did not expect to find any fruit upon it; perhaps the disciples did, and expressed their disappointment. He speaks to *them*, therefore, *through* the tree—a curse quietly spoken—terribly working, not like the feats of the magicians. It withered gradually, and thus they saw it the next day. When Jesus wrought miracles of mercy, He performed them instantly. When Lazarus was in the tomb, He called him forth at once. When the sick of the palsy lay before Him, He said, "Take up thy bed and walk." If this miracle had been done for ostentation, it would have been done at once—*instantly*. But, nevertheless, it was a *doomed* tree, and its leaves soon began to fade and fall, and on the morrow it was a *dead* tree. They must have passed it again in the evening, but late—Jesus always was working His heavenly mission till late—and then He went to Olivet and Bethany. Thus Judas knew where and when to find Him after a day of work, spending the night in—what, Christian? Do you not know? Do you not think of Him there—through the eastern gate—down the grassy slope—over the Kedron—up the steep side of Olivet? What does He here? There are olive-grounds—orchards, but no lodging—no abode here. What for—sleep? No, but for what was

quite as necessary to Him as food—to pray;—not in the day-time—He had to *work* then. The day is our time to work; the evening a time for prayer. There is a time for both; let them not interfere. It was in the cool of the evening that God communed with Adam and Eve in the garden, after their daily duty. Christian, have not you your Gethsemane—your praying-place? How sweet, after a day of labour! You can pray for a blessing on work,—not on idleness. Your Gethsemane may not be an olive-ground or a garden on the hill-side; but there you have resisted sin—there you have struggled with hopes and fears, and Christ Himself has met you.

2. The fig-tree—your emblem. Of what was it an emblem? Its leaves were a pleasant shade; but it bore no fruit. It may have done no harm, but it did no good. Not an emblem, then, of the vilest—of the thief, the murderer, the cruel. Ah! there is a negative sort of goodness, a kind of religion that does no good,—not openly immoral, not scandalous. Perhaps like the Pharisee, you can say, "Lord, I thank Thee that I am not as other men are." But still you do no good. You live to yourself, you work all the week for yourself, and the Sabbath you rest in inactivity, or loll dull and listless in God's house. Selfish, you bear no fruit—only leaves; perhaps they are luxuriant leaves—a *fair* profession; but that is all. What is practical religion? "*Strive* to enter in at the strait gate." "If any man will be my disciple, *let him take up his cross* and follow me." "No man among us liveth to himself." Would that we could say so now—that to us "to live it were Christ, to die gain!"

3. The malediction—your warning. If an emblem, the word is addressed to men,

not to trees. Is it *to you*—TO YOU! How awful! Christ curse!—Christ, the loving one! Benedictions and words of mercy became His lips. The Babe of Bethlehem, will He ever curse *me*? The Lamb of God on the cross, dying for the sins of man. Curse *me*? Those lips which said, "Father, forgive them; they know not what they do." Curse *me*? Yes, Christ can do even this. What means this curse—calmly examined, what is it? THOU SHALT DO NO MORE GOOD. Thou shalt live a useless life,—live—live on—live long—live ever—yet do no more good. Husband, thou shalt be no source of blessing to the wife of thy bosom! Father, thou shalt be no blessing to thy dependent, loving children. Man, thou shalt do no more good for thy fellow-man. Some one perhaps says, Is that all? Is there no torture—no undying worm—no scorching flame? Yes; but these are not wanted to intensify this cup of misery. Thou shalt do no more good to any one. Better a thousand times live a life of sorrow, pain, and poverty; but be useful. Are *you* leading this life? No use. No man eating fruit of you now. You are, then, cursing yourself, before Christ curses you? It comes from yourself. Think of the meek and loving, long-suffering Saviour—how He prayed for His murderers, whose quivering lips smile and dying eye glistens at the redeemed He has saved! Shall He speak words of anger and of condemnation to you? No! Go to the cross, give yourself to Him, and testify your love by an active, willing working in His service. Live for others more than for yourself. This time is hallowed; may God's Spirit impress your heart, and the love of Christ so constrain you, that you may at once become His zealous, self-denying, and humble servant.

## WHAT IS HEAVEN?

HEAVEN is the palace of the Eternal King,  
Where flaming seraphs endless praises  
sing;

Where happy beings shall for ever prove  
The heights and depths of God's electing  
love.

Heaven is a place which sin shall never see,  
Where peace and purity shall ever be:

Nought that defiles can ever enter there,  
No tainted spirit breathe that holy air.

Heaven is the place where face to face is  
seen

God's dazzling splendour without cloud  
between;

Where the Eternal, who Himself is light,  
Displays His glory, most divinely bright.  
Wherever sin is absent, heaven is found,  
Either on earthly or celestial ground.

Heaven is a state rather than any place,  
And therefore not confined to time or  
space.

'Tis by Jehovah's will all law is given,  
And those who love that will, *must* live in

HEAVEN.

METRIOS.

MERCY'S MEMORANDA; OR, A PAGE OR TWO OF MY  
PAROCHIAL REGISTER.

"I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together."—Ps. xxxiv. 1—3.

"We will not hide them from our children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments."—Psalm lxxviii. 4—7.

As stated on a former occasion, I did not intend, when I wrote the subjoined notes, that they should see the light until the writer was no more; but the Lord's goodness and mercy have been so marked, that I am reluctant to hide from at least my fellow-pilgrims what He has done. Moreover, seeing that we live in an age when the fundamentals of our most holy faith are assailed, when Popery and Infidelity are rampant; and when men in high places are cavilling at, and endeavouring to reason away, those simple and soul-cheering testimonies in proof that now, as of old, it might be said, "the Lord reigneth," one feels called upon as far as in one lies to rebut such sophistical arguments. And this, too, not by counter-reasoning, but by matters of fact so plain, so simple, and so unpretending, as to prove that verily there is a God who judgeth in the earth; a God so great that the heaven of heavens cannot contain Him, and yet so condescending and so gracious as to listen to and answer the breathings of His poor finite creatures.

Moreover, one must be prepared for the jeer or the taunt which a simple record of the Lord's dealings with His children may excite upon the part of an ungodly and a gainsaying world. The enmity of the natural mind is as great now as ever. The human heart is the same now as when the prophet testified, "The heart is deceitful above all things, and desperately wicked; who can know it?" And the saying of the apostle is as great a verity in this day as in his day, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Then the question naturally arises, Are such things as may revive the oftentimes drooping spirits of the Lord's tried and exercised family

to be withheld, because the mention of them may rouse the ire of the carnal heart? "We are unto God," says the apostle, "a sweet savour of Christ to those that are saved, and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life." As much as to say, the self-same testimony confirms the lost state and condition in which the one people are found, and opens out, ratifies, and establishes the privileges and blessedness to which the other people are introduced. Hence, whilst the Gospel and the things that accompany salvation are rejected with contempt by the natural man, such facts as serve to illustrate the watchful eye, condescending goodness, and merciful loving-kindnesses of a covenant God and Father in Christ, call forth the adoring admiration, love, and praise of His redeemed people.

With this view, and in the hope that the facts herein contained may cheer the hearts and strengthen the faith of the Lord's dear people, the following occasional jottings are sent to the press. That the Lord may follow them with His gracious smile, is the writer's earnest prayer.

*Sunday, May 25, 1862.*—Oh, my God, what cause have I seen in myself to be deeply humbled before Thee, in reference to the work to which thou hast been pleased to call me. In looking round upon this parish, and contemplating Thy hand and handwork, during the last three years and a half, I am lost in wonder and amazement. I can only exclaim, "It is the Lord's doings, and it is marvellous in mine eyes." When I reflect upon the fact of the large amount that has been collected and expended in that period upon the Church and endowment, I am almost astounded. Yet I blush withal to add, that, because there is a

debt of some £650 still remaining upon the Church, and a similar sum required for the Schools now so greatly needed in this parish, yet I cannot look to the Lord, nor trust the Lord, as I would do for the same. My carnal heart has, of late, been most wretchedly at work. Indifference, if not absolute unbelief, has had a deadly influence. I feel condemned—greatly so. I know full well, “I *have* not, because I *ask* not.” Hence (though with trembling, for fear of the trial it may entail) I have been of late asking the Lord to lay the matter with *more weight* upon my heart. Strange as it may appear, I have been desiring a *greater burden* with regard to this Church debt and these Schools to be laid upon my shoulders, so that I may be compelled, more continuously and of more absolute necessity to roll that self-same burden upon the Lord.

I may be wrong in this matter, and there may be more of the flesh in it than I am aware of, but my feeling is this, that *travail* must precede a *birth*; and I think I may say, that I have found, a sweet and gracious deliverance has invariably followed the *wrestling* and *importunity*. I know it, by blessed experience, to be true, that “He who watches a Providence shall never want a Providence to watch.”

But I fear—and I confess it before my God—that I have of late been too much looking to *man*. I may truly say, that, if I do look to *man*, in place of looking to my *God*, I am sure to meet with disappointment and defeat. But if, on the contrary, I am inclined to go to my *God* first, to wrestle with *Him*—to importune *Him*—I see such blessed proofs afterwards that men’s hearts are in the hands of God, and that He turns them like rivers of water in a dry place.

Moreover, I can testify, to the honour of my God, that I find it *easier*, as well as infinitely more *blessed*, to ask anything of my *God* than of *man*. I make but a very poor hand of it, if I go to solicit anything of the *creature*; but, if I go to ask anything of my *God*, I go under the full consciousness that He, my Father, knoweth what I have need of.

Lord, then, do Thou so pour out upon me a spirit of grace and supplication, and so give me to watch and acknowledge Thy hand in the matter of this Church-debt and these Schools, that this very book may bear testimony that Thou art still the God who heareth and answereth prayer.

*Wednesday morning, May 28th.*—I come this morning to record before the Lord renewed proofs of His most tender, merciful, and gracious dealings. Since Sunday I have been filled with adoring wonder at the Lord’s condescension and mercy. Verily He has afresh proved Himself to be the God who hears *and* answers prayer. I sat here in the interval of worship on Sunday, under a deep sense of *all* hearts being in the Lord’s hands, and of *His* being able to move those hearts without any *human* help or interference; and in this spirit I wanted simply to look to and lean upon the Lord, and the Lord alone.

My subject on Sunday was, “Your heavenly Father knoweth that ye have need of all these things.” When speaking of the want of faith, in the most unpremeditated way, I remarked how painfully I had felt rebuked on the Friday previously, when a friend took me for a couple of hours’ drive round by Mr. Muller’s Orphan Asylum Houses. When I recollected that little, if anything, short of £75 *a-day* was wanted to meet the necessities of that establishment, I felt ashamed of myself before the Lord, that I could not trust Him for the trivial sum still wanted in this parish. I could but chide myself for my unbelief, and felt I could cover my face with my hands, and prostrate myself in the very dust before God. “Out of the abundance of the heart the mouth spoke.”

On Monday morning, deeply imbued with the subject, I went over to Bath, to consult an architect, a dear friend and brother in the Lord, in regard to the schools. I told him my want of a simple, plain, commodious building; and that as yet I had but about £400 in money and promises towards both land and structure. He directly most generously said he would give a donation towards the work.

I should have said, that at our Monday morning prayer-meeting, which I attended prior to our going to Bath, I requested the brethren present to lay the matter of the Schools specially before the Lord. Three prayed; and, if I may speak for the rest, we found the presence of the Lord; He was in our midst, and the season was a sacred one, though our number did not exceed a dozen persons.

On the evening of that day, one of the congregation (to my perfect astonishment) told me that the matter of the Schools had been very much laid upon his mind. It

was the friend to whom I just now alluded as having driven me on Friday round by the Orphan Asylum. When we left home it was quite with another view; but the gentleman whom we went purposely to see being from home, my friend said, "Where shall we drive? Have you seen the new Orphan Asylum?" This led to our going thither, and to the Lord's subsequent working by that simple circumstance.

From this friend's conversation, then, on the Monday evening, I gathered that on Sunday afternoon, at the very time I was recording before the Lord the fact that all hearts were in His hand, and that He could turn them as seemed good in His sight, he had said to his wife, that he thought he would add a codicil to his will, leaving £100 to the Schools. "Why wait for your death?" was her answer. "Give it now, in your lifetime."

[Oh, what responsibility devolves upon wives! What a mighty influence do they exercise over their husbands. It is the wives that in this sense build the churches, and the chapels, and the School-houses. A much greater responsibility devolves upon them than they are wont to imagine. It was a wife who, under God, first started the idea that led to all that has been done in this parish during the last three years and a half.]

The issue of that conversation was the following plain, matter-of-fact letter, under date—

May 27, 1862.

DEAR SIR,—We (that is, the writer and his wife) have been consulting in reference to the proposed Schools, and, thinking that they are quite as essential in the parish as the church, we feel sorry more has not been done. We have, therefore, come to the conclusion, that the Lord having been so good to us, we should do something in return; and propose, if you can find any party that will give one half the ground, I will give the other. I think, with Mrs. D—, that a sum given to set the work going, may be more real value than double the sum given by will, besides saving the expenses attending such legacy.

My impression is, if you could secure the land, and make a fair start, funds would be forthcoming as the work advances, and that we should see the building free of debt within a short time of its completion. I make this proposal, from the conviction that the Schools are so much needed: not that the parish has any claim on me in a business point of view.

We should consider that the summer is now fast passing away, and if anything for

the Schools is done, they should be commenced forthwith.

Remaining, my dear Sir,

Faithfully yours,

G. D.

Words fail to express what I felt upon my knowledge of the aforementioned conversation and upon receipt of this letter. I could only fall before the Lord in adoring wonder and admiration. Last evening I took it and laid it before one who has already been a large and one of the foremost contributors to the work. After a little conversation, he most kindly and generously consented to contribute the other half of the ground. "Bless the Lord, O my soul, and all that is within me bless His holy name."

Saturday Night, May 31.—The close of this week and month calls indeed for thanksgiving and praise to the Lord for His boundless mercy and goodness in that which has been pressing upon my heart. To the promise of the afore-mentioned contribution of the ground for the Schools, which has this week been purchased for £250., I have to add for this day's receipts a further sum of £23 13s. 10d., making for the week no less a sum than £273 13s. 10d.!

Wednesday morning, June 10, 1862.—

Once again, O Lord, would I appeal to Thee, on behalf of these Schools. I have, as it were, committed myself to Thee and them. I have publicly declared, that, notwithstanding the amount still wanted, I believed that we should occupy those Schools before Christmas, whereas as yet not a stone is laid towards their erection. Lord, I have ventured upon Thyself. It is, I trust, a simple matter of faith. If it is faith, as I hope it is, put it not to confusion, but, agreeably to Thy Word, may it be seen, "According to thy faith, be it unto thee." Now here, Lord, would I take my stand. Here would I plead. From Thee would I not waver, but simply cleave to Thee and to Thy Word. Make bare Thine arm, I beseech Thee. Go forth in delivering acts. Let me see Thy wondrous doings, and have fresh ground to testify of the same.

June 13.—Received yesterday £1 10s., and this day £10, for the Schools. The Lord be praised for His many and great mercies. This evening, the Lord permitting, the Building Committee meet for the purpose of receiving tenders for the erection of the building. May the Lord manifestly be present, and direct

our minds in the selection. May all move on clearly under His sweet smile and approving will. Step by step may we see and acknowledge the Lord's hand, giving Him the glory due to His adorable name.

*Evening.*—Since writing the foregoing, £30 more has been added to our fund; and this evening, out of thirty-three tenders, one has been accepted, amounting to £1,035. The sum seems large, but it is nothing with our God. Lord, give more faith, that we may look to Thee, wrestle with Thee, wait for and expect a blessing at Thy hand. Keep me from conferring with flesh and blood. Enable me simply and ardently to cleave to Thyself; and, oh, in spite of all fleshly feeling and fear, open, I pray Thee, Thy heart and Thy hand.

*Saturday morning, June 14.*—Exercised about the proceedings of the last evening; but I desire, O Lord, to be enabled to roll my burden upon Thyself, the Burden-bearer. I have found the blessedness of so doing times without number. Oh, grant me grace from Thyself, in this new care and anxiety, to "commit my way unto the Lord, to trust also in Him, that He may bring it to pass." Lead me, Lord, in a very special and gracious manner, to learn the sweetness and power that is involved in that one word, *trust*. I would "walk by faith, not by sight." I delight to tell Thee that all hearts are in Thy hands, and that the "cattle upon a thousand hills are Thine," as well as the gold and the silver. My faith may be sorely tried in the matter of these Schools, but "Thou wilt work, and who shall let or hinder?" Oh, give me more grace, so that I may wait earnestly and ardently upon Thee, and watch most closely Thy kind and gracious doings. "Is anything too hard for the Lord?" No, Lord, no; blessed be Thy great and glorious name! Though I may not know *how* or *where*, this book, I feel assured, shall testify of what Thy power—what Thy love—what Thy condescending and merciful answers to the breathings of poor sinners. Thou art now, as of old, the God who heareth and answereth prayer. Only give me a single eye to Thyself!

*Monday morning, June 16.*—Yesterday was the 15th anniversary of my ordination; and, as I sat in the evening listening to my dear son, as he preached for the first time in our new church of St. Luke's, I said within myself, "What

hath God wrought!" and greatly indeed did I feel the power of the hymn which he himself had selected, in which this verse occurs:—

"He who hath helped us hitherto,  
Will help us all our journey through;  
And daily give us cause to raise  
New Ebenezers to His praise."

At the close of the service, which was attended by a large congregation, the subjoined letter was handed into me by the sexton:—

A—C—.

*Bristol,*

DEAR SIR,—Will you have the kindness to desire your publisher to forward me six copies of your new book, as soon as published, to the above address? I enclose the money for them, which I believe is £1 4s.; also, a donation of £25 towards the funds for the new Schools.

I am leaving home for some weeks tomorrow morning, and remain,

Dear Sir,

Yours, very truly,

E. U.

Thus did the Lord crown yesterday—a very special day in my experience—with His most gracious favour; and thus did He encourage me to give heed to the text of the morning, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

I may just add, that "E. U." is the surviving sister of my ever-to-be-remembered correspondent, "W. A. M.," who took the liveliest interest in this parish, and whose memory (though she herself entered upon her eternal rest upwards of ten years since) is deeply enshrined in my heart. May a covenant blessing from the God of all grace rest upon the survivor, and, in His good time, may these sisters be re-united before the throne, there triumphantly and for ever to magnify Father, Son, and Holy Ghost.

[Subsequently to the receipt of the note just quoted, I have received two cheques, the one for £10 10s., the other for £10. I have signed the contract for the building of the schools for the sum of £1,035; the foundation stone of which the Mayor of Bristol has consented to lay, on the 3rd of July.

"Triumphant faith the promise sees,  
And trusts to Christ alone;  
Laughs at impossibilities,  
And cries, It shall be done."]

## SUBSTANCE OF A SERMON]

PREACHED BY THE REV. J. A. WALLINGER, LATE OF BATH, NOW OF PAVILION CHAPEL, BRIGHTON.

*"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord."*—ISAIAH liv. 1.

THESE words introduce us to Sarah and Hagar, by both of whom Abraham had children. Upon the authority of God we learn that this history speaks allegorically of the Law Church and of the Gospel Church, Hagar representing the Church under the Law, or the Jewish dispensation, and Sarah representing the Free Church, or the Gospel dispensation. In Gal. iv. 22—26, you have this explained; and Hagar, as the representative of the bond Church under the law, is placed in contrast with Sarah, the free woman, representing the Gospel. Of this our text speaks, comparing the old Church with the new, and setting forth the blessings of God's extension of mercy to the Gentiles under the Gospel—God's elect out of all nations; therefore, says the text, "More are the children of the desolate than the children of the married wife, saith the Lord." Now having premised that these two represented the law and the Gospel, we will, secondly, regard Abraham as a type of God the Father in His two families. That God had a family in the Jewish Church and dispensation we can see from a few passages (Jer. xxxi. 9). Here we see the family of whom Hagar was the mother and representative. The old Church, the legal dispensation, again see Jer. iii., iv., and xix. As the father of the family, the Jew was the first-born, but here we have the Gospel Church typified, of whom Sarah was the mother. Abraham was called the father of many nations, or a multitude of nations, called in Gospel language, "A nation gathered out of every kindred, and tongue, and people,"—some out of all nations. Now Abraham is here represented as the type of God in his two families under both dispensations; the old, which included all the seed of Abraham after the flesh—the whole Jewish nation; then comes in that large and extensive family under the new dispensation, partakers of Abraham's faith, the seed of Abraham spiritually, for proof of which see Gal. iii. 7. Hence all of you who are partakers of the faith of God's

elect, are the true children of Abraham; you are partakers of Abraham's blessing, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God above. Again, look at the closing verses in Gal. iii., which are conclusive: "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise. Now, our text introduces us to those two families, both of which Abraham was the father, and a type of God—the Jew naturally and the Jew spiritually. Were it not for God's elect family on the earth, it would cease to exist—it would come to an end. When the seed of the holy one and the just is all gathered in, then shall the end come. The world shall be no longer; time shall be no more. But what of this spiritual family? They are "heirs of God, joint heirs with Christ;" they are "circumcised in heart;" they "worship God in the spirit;" they know Jesus; they feel and groan under their evil natures; they see they have no hiding-place, no refuge, but in Christ; nothing but the horns of that altar will do for them, though they may not feel that they have got hold of them to their satisfaction as yet. Thirdly, our text introduces us to the description of Hagar and Sarah, in which some have thought was presented the type of Jew and Gentile simply—the reprobate and the elect—of whom Cain represented one class, Abel the other; Ishmael the one, Isaac the other; Esau the one, Jacob the other. But I do not view it thus: Ishmael is indeed a type of all haters of God's elect, of all the persecutors of God's dear family, as you find in Gal. iv. 29; and even so it is now. Yes, friends, up to this present day do you not find and feel that God's family have the enmity of the Ishmaels still? and, sooner or later, have they not all reason to adopt the Psalmist's lament, when he said, "Woe is me that I dwell in Mesech, that I sojourn in the tents of Kedar." But the allegory to which we are introduced here is not intended to represent to us the Jew and Gentile naturally, nor yet the elect and the reprobate

spiritually; therefore do not confound these topics with our subject, which is simply this: Hagar and Sarah stand respectively thus—the former a type of the law Church, the old Jewish dispensation, and Sarah the Gospel Church state, including and embracing God's elect in all ages, and every nation under heaven. But I must return to say a word further of Ishmael, as the type of all persecutors in all ages. My friends, those who live and die such shall be damned. God loves His family, and woe be to those who hate them. But we remember Paul was such an one once, a persecuting Ishmaelite—to all appearance among the reprobate; but the love of God must be dropped into his bosom, the grace of God must be communicated to his soul. He lived a Pharisee, a strictly upright moral man, an observer of the law; but when grace was realized, he counted all this but loss and dross for Christ. He was formed in his nature as an Ishmaelite, but grace proved him to be an Isaac; he lived as a wolf, persecuting the Church, but he was a sheep gone astray—a lamb of the fold in a wolf's nature, living like a wolf, with all the propensities of the wolf; but, being a lamb, the time must come when the Shepherd shall go after him and bring him back, and so present him at the last, faultless, unblameable, and unproveable, before God, washed in the blood of Jesus, clothed in His righteousness, and adorned with His Spirit. But, say some, Does it not say in Col. i. 23, *if* ye continue in the faith? Can it be certain when there is an "if" in the case? "*If* ye continue" only proves there is continuance, for the reality is proved by the continuance. God is without change, and he gives faith to none but the elect, therefore the continuance of the faith proves this election. This continuance depends upon continuance of His love to them, which is unalterable, and where He drops His love into the soul, He will never take it away. Further, in the original, the word *if* has the meaning of "since;" therefore the great question to you and me is whether He has done this for us; if He has, it shall stand for ever,—it shall never be recalled—it shall never be taken away. It may have its shakings, its mutations, its doubts and fears; but it shall stand, and stand for ever. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Art you a partaker of the faith of Abraham? If so, you are

an heir of God and a joint heir with Christ; you cannot miss of the inheritance; God has promised to give it you; therefore will He give you the continuance of grace, and the grace of continuance. You shall never be removed; you shall have the inheritance. Fourthly, our text introduces us to the distinction between the law Church and the free Church: "Sing, O barren, thou that didst not bear; break forth into singing thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." Sarah was the desolate and Hagar the married wife, as respected issue, yet more were the children of Sarah, ultimately, through Isaac, than the family of Hagar through Ishmael, which is not comparing the Jewish Church and the world; for if Hagar represented the Gentile world, this would not apply, for God's elect, in comparison with the world, are the fewest; but Hagar, representing the Jewish dispensation—the law Church, and Sarah the Gospel Church state, more were the children of the desolate, the barren, of whom Sarah was the type, than the children of "her who had an husband," or *the husband*, as the Septuagint reads. Now, then, our text further serves to introduce us to the Jews under the national covenant, and Israel—God's Israel—the spiritual Jews under a covenant of grace. This the apostle brings forward in Gal. iv. 21: "Tell me, ye that desire to be under the law, do ye not hear the law?" The Galatians had been led back, through Judaizing teachers, to the law; and the Apostle, in arguing with them, brings up this history as an allegorical representation of God's dealings with the law Church—the natural Jew, and the free Church—the spiritual Jew. Hear, says he, what the law does; it condemns, but cannot justify; it brings to bondage, but it cannot give liberty. Abraham had two sons—the one by a bondmaid; here we have the law which was given upon mount Sinai, in Arabia, which answereth to Jerusalem which now is—literal Jerusalem, the seat of its ceremonial and legal observances, and which is in bondage with all her children. We are told by geographers there was a line of mountains that extended right away from Jerusalem to Sinai, to which the Apostle, we may almost think, alludes. "This mount Sinai answereth to Jerusalem;" they are one—they are united; it was all law from Sinai to Jerusalem, and what a bur-

densome dispensation it was! See, again, Gal. iii. 23: the Jews were kept under that law, they were shut up under it, they were all in bondage to it, until Christ came; and, when He came, He brought in the Gospel dispensation, which put away the ceremonial economy. Now this speaks to you and me: if we have been made partakers of the faith of God's elect, we are no longer Hagarites, we are no longer under bondage; we are not under the law, but under grace. Every soul is born under bondage to the law; what else is it but bondage, when external rites, outside duties, legal observances, Phariseism and formality, bind the soul and satisfy the conscience?

All men must have some kind of religion. We hear of atheists, but some say there are no such persons in the world. The most have some religion, and the majority are Pharisees, who take up with a form, worship God with their knees, with uplifted hands and eyes, but are destitute of a broken heart and contrite spirit. God is satisfied with nothing but a spiritual religion; and there is no religion can reach God but such as comes from God. Oh, my friends, what a mercy is it to be brought out of a legal, formal state—to have our bonds broken, our tongues loosed, our fetters removed—and so be enabled to walk out in the sunshine of that Sun of Righteousness, and under His beams to live a life of faith upon the Son of God! And, though our hearts condemn often for sin—though Satan accuses and the Ishmaels persecute—yet, notwithstanding all, to believe what God has said: "Chosen in Christ before the foundations of the world;" Christ made of God unto us wisdom, righteousness, sanctification, and redemption. Oh, how sweet to think this all belongs to such of you as feel your need of Him—that Christ is your righteousness, if you have been taught to feel you have none of your own! In Gal. iv. the Apostle distinctly says, this Hagar is Jerusalem which now is, and is in bondage; whereas the Jerusalem above, the spiritual seed of Sarah, is free, which is the mother of us all, the Church of the living God, the bride, the Lamb's wife; as we find it said in the 87th Psalm: "This and that man was born there." That is the true glory of a man, to have it to say he was born in Zion. Let worldlings contend for this and that place being honoured for the birth of its great men and heroes, but the Lord only counts

those honourable who were born in Zion. He has no honour, no estimation for any but those who are born there. And every new creature is born there; all who are within among the living in Jerusalem must be found there—the Church of the living God, the Jerusalem above, the mother of us all. Our text leads us, further, to consider the importance of rightly understanding the language of the Old Testament in reference to the Gospel. Thus, in various parts, when the Lord addresses national Israel in such language as this, "Amend your ways," &c., "Turn unto the Lord," &c., "If ye observe my statutes," &c., all this speaks to Israel conditionally and nationally. Now, the Gospel is without conditions; therefore this is law, not Gospel; for the Gospel is unconditional. God's mercies come to us free. The Gospel is a matter of Divine revelation, and unattainable as to all creature effort; Christ hath obtained all by virtue of His performances, and the soul receives the revelation that all is done by the Holy Ghost. The Gospel comes not in the way of exhortation. You cannot be exhorted to become a son or a daughter; but the Gospel reveals that you are one already: "Because ye are sons, God hath sent forth the Spirit of His Son." Nor is faith and repentance a condition of the Gospel, but given as a privilege to those who are interested in the Gospel through covenant love. The world at large are not exhorted in the Word to believe—because they cannot; faith being the gift of God to His elect. God's children, convinced of sin, being the subjects of grace, have it proclaimed to them that if they believe in Jesus they are saved. This is not a condition, but a description, an evidence of their state. Faith and repentance flow from mercy stored up in Christ, not in order to be saved, but issuing from and out of salvation already secured. Lastly, our text comes as a secret message to poor bonded souls—persecuted, troubled, tired, and tempted; poor trembling sinners who feel themselves such as Sarah is described in the Word—"barren," "desolate," "ashamed," "reproached," "grieved in spirit," "forsaken." Yes, forlorn, helpless, deserted, widowed. For the Lord, in the after-part of this chapter, admits she was all this—as at the 6th, 7th, 8th verses; but He says sweetly, "For a small moment have I forsaken thee;"

and, as at the 5th verse, declares, "Thy Maker is thy Husband, &c.;" and concludes in these words blessedly: "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee." Yes, here is the promise to poor barren souls who feel nothing but sterility and fruitlessness, who confess they are "poor, and miserable, and blind, and naked." You who feel thus, who cannot take the consolation that this proceeds from "Christ being already formed in you the hope of glory," see what precious, what glorious things are in reserve for you! Poor destitute souls, "groping for the wall as the blind;" seeking the Father's door, and cannot find it; praying to be taken into the secret chamber of His love, to receive His embrace; longing to take Christ in the arms of faith, but seem withheld! I believe many of God's dear children are in this very case—Hagar-like, under bondage to the law, tied and bound by fears, seeking the favour of God by doing, because Christ is not revealed, enjoyed, lived upon; and nothing else will deliver the soul from bondage but a revelation of Christ that shows our completeness in Him. But the promises made to Sarah, who, in point of offspring, was literally as described here, is made and fulfilled spiritually to all her seed. They feel like her, barren. They have had a little, but not enough to satisfy, and so they cannot take the comfort of the promises that belong to them; but it is God's eternal purpose to make His people free. And you who are in the case I have attempted to describe, shall surely take Christ in the arms of your faith, even as she received Isaac, and shall surely see the salvation of God. All is yours *now*—yes, *now*; but you cannot see it. Mr. Huntington, in relating a dream he once had, raised this very question as to why the Lord withholds so much from His children in experience that they are absolutely possessed of in fact, and entitled to by promise. He relates that he asked the Lord wherefore it was that having so much to give away, and so few to give it to, He dealt so sparingly of Divine enjoyments to His family, when all things are said to be theirs. But in his dream, the Lord only smiled, and gave him no answer. God will give according to His own will and measure. He appoints the place and position of all His children. He knows how long to keep them out-

side the door, and when to call them into His chamber,—how long to keep them waiting, and when to bid them into His presence. Some of you, perhaps, are in this case, groaning and grieving you are kept waiting so long, and wondering why you are not called up into a happier experience; whereas, when you consider what a vile, devilish, sinful wretch you have been and are, you might better wonder you are out of hell, and cry out with one of old, "It is of the Lord's mercies I am not consumed." Now, that is your proper place as a sinner; and it is enough to make you rejoice that you are not there now, and that you have a glimmering hope at times you never shall be there. "Light is sown for the righteous," and what is sown shall spring up. In the Lord's time He will say to you, "Sing, O barren!" What a promise for poor barren souls like you! But it would not suit you, if you did not feel thus; and in the end it shall be as well with you as it was with Sarah. "More are the children of the desolate than the children of the married wife." Miraculously blessed—and why? Because "thy Maker is thy Husband." He knows what He is about. He knows why He has made thee desolate—because He means to comfort. He could not make thee value the mercy unless He first made thee feelingly fruitless, desolate, barren. The comfort is all ready; it is all prepared: the Gospel feast is spread, and cannot conclude because you are comfortless, desolate, wretched, miserable; therefore you cannot belong to Zion. Ah, the Lord knows it all! He knows all you feel as to wasteness, desolation, barrenness, worthlessness; but He has said, notwithstanding, in Isa. xxxv. 1, "He shall comfort all her waste places." That is a precious word for you! Again, in Jer. xxxi. 11, He says, "They shall come and sing in the heights of Zion." Oh, say you, how am I ever to get there? Yes, you shall—you shall reach the heights of Zion, which is God's Church, and God's Church is in Christ, and God is satisfied with His Christ—His beloved Son, in whom God is well pleased. So He is pleased with you; therefore see that you are pleased with Him. See that you are satisfied with what satisfies God—satisfied with Jesus as your Justifier, Redeemer, Law-satisfier, Deliverer, Saviour; and this is to have the mind of God. It is on these grounds God is well pleased with you; and to

have the mind of God, is to be pleased, satisfied, and delighted with and in His Christ. The Lord's people are at best a poor tribulated people—a poor persecuted, tempted people; but there are great things in store for them, and they shall have them sooner or later. If you know your own state as a sinner, and are

taught to prize the Lord Jesus, it shall be well with you at the last; you shall yet realize and enjoy the sweetness thereof, and abundantly find the blessedness of all God has laid up for His saints in glory. But I add no more. May the Lord bless His word.

## GOODLY HOMES.—PAST, PRESENT, AND FUTURE.

### PAST.

STAND with King Balak and the double-minded Balaam on the top of Pisgah, and view Israel dwelling in their tents, according to their tribes. Six things make us say with the soothsayer, "How goodly are thy tents, O Jacob."

1. The pillar of cloud was over them. This was a sign of the Divine presence, the Divine blessing, and the Divine guidance.

No army can secure like the Divine presence. No wealth so real as the Divine blessing. No map or chart like the Divine guidance. How goodly were Israel's tabernacles! God took not away the pillar of cloud by day, and the pillar of fire by night, from before the people. Neither King Balak, nor the elders of Moab, nor the elders of Midian, had seen anything like this. Blessed are the people whose God is the Lord; yea, and they shall be blessed—thrice blessed.

2. We remember that manna fell daily round about their dwellings. Once our blessed Lord miraculously fed 5,000 in the wilderness. Here, day by day, He graciously fed more than half a million. Well might a little pot of manna be preserved in the ark when all their wanderings had ceased. Favoured Israel! What people hath the Lord so nigh unto them! What a market of provisions is thine! Without money, and without price! Never was there such free and plentiful entertainment! "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!"

3. The Israelites had God for their special Guardian. It is no small thing to be kept in the hollow of God's hand! Behold, He that keepeth Israel shall neither slumber nor sleep. What foes could hope to pitch their tents in battle array against Jacob's sons?

Only the tents of Israel had the tabernacle of witness among them. They

must prevail. No ensign like the ensign of the Lord! No shield, no buckler like God! Moab had cause for uneasiness—Jericho had cause for trembling! Ai might well fear—the Gibeonites might well be dismayed! How shall man fight against God? What are glittering spears and two-edged swords to the God of battles, whose word is life, or whose word is death? To the Lord belongeth the shields of the earth. He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire (Is. xlv. 9).

4. They were pitched according to Divine directions (Numb. ix. 17, 18). It is written, "In the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in the tents." Happy are the people who wait for Divine direction in all they do. In the absence of a visible cloud, we may ask, *What saith the Scripture?* and, secondly, what saith the providence of God? The book of the Scriptures and the book of Divine providence, *well read on the knees*, will prove a leading pillar and a safe guide.

Let us desire to imitate the living creatures seen by Ezekiel: "They went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went" (Ezek. i. 12.)

The 5th reason why Israel's tents were so goodly might be said to be on account of the way they were pitched. They were pitched *towards Canaan*. From Egypt's bondage come, they were Canaan bound. Wilderness life had its hardships; but every day brought the promised inheritance nearer. Those tents, now pitched towards Canaan, would, by-

and-by, be pitched *in* Canaan. How goodly then they were! "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" (Song iii. 6).

When Lot pitched towards Sodom, it wellnigh cost him soul and body; his righteous soul was vexed, and his body was in jeopardy. At one time rescued from enemies by Abraham, at another delivered from the men of Sodom by angels, at another time hurried from the doomed city of the plain. "Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city." And while he lingered, the men laid hold of his hand, and upon the hand of his wife, and upon the hand of his two daughters." Ah! this pitching towards Sodom, see what it led to,—they had to be *dragged* from the city! A gracious violence was used; there was only a half inclination to leave the place. Oh, this pitching towards Sodom, it has slain its thousands! Gladly do we look off to the orderly dwellings of the Israelites, and say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

The 6th reason why Balaam might well admire the beauty of those far-spreading tents was the readiness with which they were taken up at the command of the Lord. Those living in them knew they were not entered into rest. They knew they might have to move at any hour of the night or day. They kept up a continual watchfulness. When the cloud moved their tents were taken up. Here was a goodly picture of the true Christian waiting God's time to quit this tabernacle—a readiness to depart, a sitting at the tent door watching the cloud! This was peculiar to Israel—this gave a beauty to Israel's homes—this made the people a peculiar people. Balaam was right—Israel's tabernacles were goodly tabernacles.

Since Jahal, the father of such as dwell in tents, to the present, never was there a more glorious array! The shading and guiding cloud by day, and a fiery pillar by night, gloriously proclaimed, "Jehovah Shamamah!"

#### ¶[PRESENT.

That which truly ennobles and beautifies a household, is the Gospel of salvation. This is the true ark of the Lord

which brings a blessing to the house of Obed-edom. The Sun of Righteousness gilds the home in the evening as well as morning. Jesus knows no sunset. His blood-bought children shall not walk in darkness, but shall have the light of life. Bethany's humble cottage is made all glorious within by the Light of the world. The name and Gospel of Jesus give a new atmosphere; His name is as ointment poured forth. The very books you find in the Christian home tell that the tent is pitched towards Canaan. The conversation takes a turn which breathes of Zion. Family prayer and private prayer are the lamps which go not out. The oil of Olivet, lighted from above, makes a bright Goshen in a dark Egypt. The Christian home, like the gold mine, may have a poor exterior, but very precious things within. The Christian home may be but a fisherman's dwelling, but *there* is the pearl of great price!

God in the home is health in the soul. The humble cottage, with its inmates at peace with God through Jesus, is no other than the palace of the great King. Look at John xiv. 23: Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make *our abode with him.*" Brethren in Christ, let the blood of the Lamb be plainly visible to those who enter your dwelling,—be Israelites indeed. In Egypt's darkest midnight hour the children of Israel had no uncertain mark upon their houses. Now, in the dark world there are many homes which *may* be dedicated to the Lord, and they *may not!*

The tokens of true fellowship with the Father and His Son Jesus Christ are only dimly seen. Let us henceforth give God His right place, God's Word its right place, the things of heaven their right place, our hope beyond the sky its right place. Let us be like the half-tribe of Manasseh this side Jordan. What did they do? They showed they were one with the half-tribe on the other side. They had one banner, one song, and one God. Let us show that we are one with those who have gone over Jordan. One with all the saints in heaven, because one with our heavenly Joshua, the Lord Jesus, the Captain of our salvation. The Jordan separates us, but we are *one!* Let the trumpets sound or the Master call, and we join those who went before us. We are not two tribes, but one tribe—not two

families, but one family. One—*one* in Christ Jesus! This is our standing according to the covenant, according to the Gospel,—

“Happy the home to which Christ comes,  
Where oft He is a Guest,  
Whose every inmate He approves :  
That home is ever blest.”

#### FUTURE.

Who has not dwelt on the loving words of Jesus, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” Yes! He has gone to prepare a place for us, and in the meantime He will prepare us for the place. He who laid down His life for our sake, will make us meet for the inheritance of the saints in light.

“And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.”

A goodly home, indeed.  
City of the pearl-bright portal.  
City of the jasper wall.  
City of the golden pavement.  
Seat of endless festival.  
City of Jehovah, Salem.  
City of eternity.  
To Thy bridal hall of gladness.  
From this prison would I flee.

A goodly home! No more sorrows, no more dying, no more hungering, no more thirsting, no more dreading, no more parting, no more doubting, no more fighting, no more struggling, no more unbelief, no more worldliness, *no more sin*—no, no more sin!

A goodly home! Abiding joy, abiding glory, abiding peace, abiding love, abiding union, abiding holiness, eternal salvation through Jesus Christ my Saviour. In former days, when Jesus was here among men, two disciples said, “Rabbi, where dwellest Thou? And He answered them, Come and see.” Now, the question still is, Rabbi, where dwellest Thou? We know that the tomb could not hold Thee, we know that Thou hast ascended up on high,—we know all this, but we would ask more about Thy home—Thy glorious place of dwelling, the occupation of the saints in light—the amount of wisdom and knowledge Thy redeemed inherit in glory? We have many things to ask, O Lord. What wilt Thou answer us?

A still small voice seems now to reach us from Zion’s hill—*Come and see!*

O Lord, bless these considerations to many readers. Amen.

ONWARD AND UPWARD.

### CORRECTIVE PROVIDENCE.

WE would not be unduly forward to stamp adverse providences with the impress of Divine judgments. Occasionally things occur, however, that seem, to say the least, to border very closely on the supernatural. The celebrated William Huntington, in one of his works, recites the names of a knot of men who had treated him with great cruelty, every one of whom came to an untimely end. In the “Life of Wesley,” by Southey, we have a very remarkable statement touching a family that acted with much inhumanity to their parents, which extorted an observation from Mrs. Wesley, a woman of great judgment and experience, respecting the probabilities of the future. Her worst fears were fully realized: ruin overtook the whole of them.

These remarks have been suggested by the following from a contemporary:—

“The book most sought after at the recent trade sale of Mr. Murray, of Lon-

don, was ‘Aids to Faith,’ a reply to the much-abused ‘Essays and Reviews.’ The writers and publishers of the latter seem to have suffered severely for it, enough to make their clerical adversaries see the finger of Providence in the business. Here is the count. Of the publishers, the first is dead, the second has had his house burned down. Of the authors, one is dead, a second has lost the whole of his private fortune, a third is under prosecution by his bishop, and a fourth, Professor Jowett, cannot get his salary as Regius Professor of Greek! Mr. Disraeli was right in calling it ‘that unfortunate book, the “Essays and Reviews.”’”

The foregoing is written in a spirit of levity; but, if the allegations are true, they are not the less important. There is still a strong disposition to exclude the hand of God from His own world.—*From the British Ensign.*

## A SONG IN THE NIGHT.

ISAIAH L. 10.

FEEBLE and faint, with much foreboding filled,  
 I wander through a drear and desert land,  
 Darkness my steps enshrouding. Can it be  
 My God forgets me? Yes, I call Him "mine,"  
 Mine still, though undiscovered through this mist,  
 This pitchy presence unintelligible,  
 This wondrous shadowy something, that conceals  
 His gracious countenance; for this dark cloud  
 Soul-born of mine, to Him ascends. With Him  
 The darkness is no darkness; day and night  
 Are times identical, or only known  
 By the changed cry that reaches His abode  
 Of light unspeakable, to crave from thence  
 Some gleam, some glimpse of gladness. "Oh, my God,  
 Search me and prove me with Thy ray—lift up  
 The light upon me of Thy countenance,  
 And all disperse this gloominess, or show  
 The sin-source whence it springs and comes between  
 My soul and her delight, that I may weep  
 And sore lament the foul, distempered spot,  
 That breeds this pestilence within, this dark  
 And noxious exhalation, that now fills  
 Thine house with thievery of unbelief."

These are my only comforts—there is yet  
 Some particle of heaven-born light within,  
 That in this earnest aspiration, tends  
 To the one fount of perfect day; some flame  
 Of fire ascending to its sacred source,  
 The Sun of Righteousness, God's well-loved Son.  
 "Breathe, breathe on Thine own work, Spirit of God,  
 That this pale ray, this burning feebleness,  
 Strengthened from Thine exhaustless treasury  
 May lighten and inflame my dark, cold heart,  
 As now I wander in the dark, cold night."

My God does not forget me, for I move  
 Within the circle of eternal love.

C. H. I. P.

## GILL ON LEVITICUS.

*(Continued from page 226.)*

CHAP. ix. 24.—"And there came a fire out from before the Lord, and consumed upon the altar the burnt offering. The fire may design the wrath of God as a consuming fire, which was very distressing to Christ, and brought Him to the dust of death; yet with respect to the persons for whom this sacrifice was offered it denotes acceptance of it, that it was an offering by fire, and of a sweet smelling savour to God. Which when all the people saw, they shouted, and fell on their faces; Aaron blessing them and the appearance of the glory of God unto them, no doubt

gave them joy and pleasure, as the spiritual blessings by Christ and the gracious presence of God do to His people (Psm. ciii. 1—4, and iv. 6, 7); but what filled them with joy unspeakable was the acceptance of their sacrifices, as typical of the sacrifice of Christ, and atonement by it, which made them shout, and the court ring with it; and yet fall down on their faces with all reverence and humility, under a sense of the Divine Majesty being so near unto them in this sensible token of His presence.

## THE BELIEVER'S FUTURE.

WHEN we hear of the triumphant death of a Christian, how truly we may say with the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55, 56, 57). And, as he says in his first epistle to the Thessalonians, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 13, 14). Oh how delightful even to think of that meeting; and what then will the reality be! This is, I believe, partly what the apostle means when he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 17, 18). When affliction comes, how prone we are to look down to earth, "at the things that are seen;" as long as we do so we are weighed down, thinking of our sorrow: but when with the eye of faith we are enabled to look "at the things which are not seen," then up goes the heart, and we are able to say, with many who have reached home, "our light affliction."

It is indeed a sad and sorrowful thing when those dear to us are taken from us; but, when we remember that our loss is their great gain, we should rather rejoice because they are gone to Him who loved them and gave Himself for them. Could

they speak to us, surely they would say, If ye loved us, ye would rejoice, because we are with the Father who loved us, the Son who redeemed us, and the Holy Ghost who sanctified us. They were not ashamed to confess the Lord Jesus Christ before men, and He is not ashamed to confess them before His Father in heaven. Whatever they have done for Him, even if it were only the having given a cup of cold water to one of His little ones, He will acknowledge.

I remember some time ago being much struck with the remark of a child; we were speaking of having seen the mortal remains of one very dear to us both, when the child said of the dear departed, "He looked as if he was not afraid;" and oh! how true it was, he had been a faithful soldier and servant of Jesus, and Jesus was indeed with him when passing through the dark valley: did I say dark? No, truly, for Jesus made it all light. "I am going to glory!" was one of his expressions; "I am not afraid to leave my little children; I know God will take care of them." And even when wandering, through the weakness of approaching dissolution, it was as if he were preaching the glorious Gospel, and inviting sinners to come to Jesus.

Like his Master before him, he had passed through deep sorrow; like Him he had, in some degree, drank of the brook in the way; and the Lord did lift up his head, *first*, by enabling him to "take joyfully the spoiling of his goods," and, *secondly*, by taking him away to the enjoyment of that better and enduring substance laid up for him in heaven. May God, for Christ's sake, enable all to whom he was dear to follow him as he followed Christ Jesus our Lord. Amen.

Dublin.

H. M.

THE TONGUE.—We build up chimneys to carry off the smoke from the grates, &c., to prevent our being suffocated. Would that a chimney could be invented which would carry off the smoke from that member which is said to be "set on fire of hell," and also a damper to put the fire of the tongue out. Nothing

tends to bring a man more quickly into trouble than making an improper use of his tongue. A slip of the tongue often causes more pain than a slip of the foot. A man who is our real friend will be grieved if he hears us praise ourselves, but he will be pleased if he hears others praise us.

## IMPATIENCE REPROVED.

"Don't say, another day; don't say, wait." So said an engaging child, with all the earnestness that is so coaxing from the young.

What a picture of the child of God is presented to us in the artless impatience of this little one!

In some matters, when eternity is set before the child of God, peace is the great blessing longed after, and the soul cries to God in its distress. This is the heart's language: "Don't say, another day; don't say, wait." We forget the years we put aside, all that belonged to God, trampled upon our best blessings, despised His great salvation, and treated eternal realities as an idle tale; but just at the moment anxiety is felt, and the cry for deliverance is put up, the instant we want, child-like, we think we should have. But God says, *Wait*. And many a year have saints of God been made to spell the word, and in all the bitterness of doubts, and fears, and delayed hopes, have had to learn the lesson which this little word contains.

In providential dealings the same line of discipline is often observed by the Lord. Some earthly blessing is coveted, or some heavy cross is loathed; God is appealed to by the child, and the little one's cry is silently echoed in the depths of the heart: "Don't say, another day; don't say, wait." When the heart is weary and worn under the weight of some pressing cross, "How long, O Lord, holy and true?" often breaks from lips that, unless restrained by sovereign grace,

would give utterance to many a rebellious thought concerning the hard dealings of God. What is this, after all, but the child's cry, "Don't say, wait; don't say, another day?"

Many blessings are contained in the word, *wait*. We may venture to premise, as a rule, to which there are doubtless exceptions, that blessings which are the longest travelling, are not only the most welcome, but oftentimes the best of their kind; and those who have been most exercised have proved the truth of this. Napoleon I. once said of a diplomatic affair that occupied all Europe, "The pear is not yet ripe." The God of wisdom knows the exact moment when His purposes are ripe, and then all agencies must concur in bringing to an issue His decrees. He waits His own time, and His creatures must wait, whether they like it or not. But to His saints, God in mercy gives the desire to wait upon Him for the accomplishment of His own will; and though oftentimes left to the rebellion of old nature, yet the desire of the new man is to let God bring about His own will in His own way, while they are found seeking at Mercy's door a meek and submissive spirit to wait the issue of His appointments. David counselled troubled hearts by the Holy Ghost's teaching, in words which have stilled many a stormy breast, when the same Spirit has applied them to the soul. "Wait on the Lord; be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."

## THE LATE DR. VILLIERS, BISHOP OF DURHAM.

ON one occasion, when informed that he had accidentally hurt the feelings of a parishioner by a passing joke, although he had just returned home after a long day's work, and was going out again in the evening, he at once went to the house of the gentleman, and, not finding him at home, wrote an ample apology. This spirit was displayed to rich and poor alike. He was exquisitely tender of the feelings of others. When called upon by duty to write a letter which would give pain, he invariably made a rough copy of it over night, and next morning struck out every

unnecessarily harsh word. Often has he been known to keep a letter back three or four days, lest it might be too severe. Yet at the call of duty he never hesitated to speak the plain truth, however unpalatable it might be. He always seemed to love those the most who spoke it most plainly and honestly. In going about the parish, after shaking hands with some one in very humble life, he would say to his companion, "Ah, so-and so once taught me a very wholesome lesson."—*Sunday at Home*.

## A WORD FROM AMERICA.

To the Editor of the Gospel Magazine.

DEAR BROTHER,—I sympathize with you in all your trials, rejoice with you in all your upliftings, and pray for the prosperity of you and yours; nor need you be told why a stranger, separated by the great and wide sea, whom you never saw, should take an interest in your welfare, because you know something of the "joints and hands" which unite the body mystic, blessed be God for union, to the Glorious Head.

Turning over some of the papers left by my late brother, your correspondent, I found one which I thought you might like to preserve in the Magazine.

"An attempt to inquire into the import of those important and often-repeated words of our great, glorious, gracious, and ever-to-be-adored Redeemer. viz., 'Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath' (Matt. xiii. 12, xxv. 29; Mark iv. 25; Luke viii. 18, xix. 25). After attentively comparing, and duly considering the above cited passages, the question naturally arises, Who are those to whom more shall be given? And, for several reasons, I believe them to be those whom God from the beginning, or from the foundation of the world, independent of any consideration out of *Himself*, hath chosen in Christ, and given to Him in covenant, unto salvation, 'through sanctification of the Spirit, and belief of the truth; to be holy and without blame before Him in love' (Ephes. i. 4; 2 Thes. ii. 13).

"First. For this obvious reason—that an all-wise, self-sufficient Being cannot for a moment be dependent upon the will or actions of another for the execution of His purposes, much less be moved by the doings of depraved, rebellious worms, in the accomplishment of those grand designs, the development of which, in part, has filled all heaven with astonishment, and will, to the countless ages of eternity, be a source of admiration, joy, and consolation to the redeemed family.

Secondly. Because the Scriptures abundantly bring to view, that those who were given by the Father to the Son, before all worlds, and those only, are recipients of His grace and mercy: because 'to you it is given to know the mysteries of the kingdom of heaven; but to them it is not given' (Matt. xiii. 11). 'A man can receive nothing, except it be given him from heaven' (John iii. 27). Our blessed Saviour asserts that 'all whom the Father gave to Him shall come to Him; and that it was the will of the Father that of all whom He had given Him He should lose nothing, but should raise it up at the last day. That it was for their sake He came down from heaven; and that none can come to Him but those who are drawn by the Father, and that those also He will raise up at the last day (John vi. 37—45), that none can come to Him except it were given them of the Father' (verse 65). Christ declares He laid down His life for the sheep (John x. 15), and they are the gift of the Father to the Son (verse 29). Those that were not of His sheep *could not* believe (verse 26), all who do believe are taught of God, and will assuredly come to Christ (Isa. liv. 13; John vi. 45). They have in Christ eternal life, which God, who cannot lie, promised before the world began, and secured it to them by the eternal, immutable purpose and oath of Jehovah (Tit. i. 2; 2 Tim. i. 9; Eph. iii. 11; Heb. vi. 17—19). Their inheritance is great and full—the evidence of their redemption, the free pardon of all sin and meetness for glory; all which is the work of the Holy Spirit, begun in time and completed in eternity, when they shall possess that exceeding great and eternal weight of glory (spoken of in 1 Cor. ii. 8, 15; 2 Cor. iv. 17). Thus those who have had grace given them in Christ Jesus before the world began, shall have more abundance of glory when the world shall end.

JOHN PALMER."

Thus you see, by comparing spiritual things with spiritual, and making God's testimonies his meditation, my brother had more understanding than many who pretend to be teachers.

METRIOS.

IN Paul I observe five gloryings: (1) He glories in weakness; (2) in the cross of Christ; (3) in a good conscience; (4) in afflictions; (5) in the hope of eternal life.

## ONE MINISTER TO ANOTHER.

MY DEAR BROTHER IN CHRIST JESUS,—There was abundant necessity for me to apologize (for my silence) in my last to you, and there is still greater reason now; but you kindly freed me from the task, by assuring me (in your last) apologies on my part are needless, as you accept the will for the deed. I throw myself on your kindness, to excuse my seeming neglect, and use your own words to plead for me; but with all, I must say, I have been ill throughout the winter and most part of the spring. Languor and disease have, indeed, invaded this tumbling house of clay. 'Tis true I have been but little hindered from my public labours; but the weariness that has attended my private studies, and the pain of body, in which I have stood up to deliver my thoughts from the pulpit, has been great indeed. More than once I have sunk down in speaking, and for a short space been unable to proceed. But, amidst all this weakness, the Friend that sticketh closer than a brother, hath given me some sweet, sweet proofs of the invariableness of His love, and the all-sufficiency of His grace. Faithful and true hath He given in His name to His Church, and faithful and true have I found Him. I have heard it remarked, the longer we refrain writing to a friend the less inclination we feel to set about it. It may be so in some instances. As I have had so many lets in attempting to write to you, I don't know that now I should have had courage to proceed, but one of my church, being in town the other day, heard the pleasing account of the doors that are opened for your preaching, and the success our gracious Master is pleased to give to your testimony; and, though my friend is unacquainted with you, yet, knowing we have had some little correspondence, he joyfully communicated the account he had received to me. This stirred me up with an earnest desire to tell you I am truly glad to hear it; and as from the first I considered you designed to great usefulness, so I now pray that you may indeed prove a great soldier, and that many a strong hold may be pulled down, through the power of God attending your use of spiritual weapons. I suppose it is an old acquaintance of both of us, that suggests to my mind while I

am writing that I may as well let it alone; for I am mean and unworthy of your notice. Well, if I am so, I shall at least have this satisfaction, that I have once more honestly renewed my expressions of Christian love, and that my prayers and best wishes do indeed attend you.

After a lapse of six months, you may have quite forgotten what you wrote to me in your last; but, as your letter has often been read by me during this interval, and is now lying before me, permit me, therefore, to make a remark or two by way of answer. You say, surely it is a high proof of advancement in heavenly instruction, that brings us to say of ourselves and all we have acquired, "If any man thinketh he knoweth anything, he knoweth nothing as he ought to know."

My dear brother, I will not only allow you to arrogate (as you call it) to yourself this branch of heavenly wisdom, but I will also put in my humble claim to some small measure thereof, and most cordially unite with you in putting the crown on the head of our heavenly Tutor, and laying low in the dust at His feet. I am fully persuaded, with you, our Lord knows how to hide pride from us, and how to endear Himself to His blood-bought family, how to make all his lessons truly valuable, and give us to prove the necessity for every trying dispensation. Your want of energy for the poor dying concerns of this perishing world that you once had, cannot be matter of surprise to any that are taught of God, much less to those whom God hath called into His vineyard. He hath taken that away from you, that you may please Him who hath chosen you to be a soldier. As to the work of the ministry, our dear Lord has fitted you with gifts and qualifications beyond what He grants to some of His humble testifiers; and yet, as He has hitherto kept you, so to the last will He keep you dependent on Himself, drawing all your supplies from His inexhaustible fulness, and thereby causing you to give all the glory to His dear sacred name.

It was a pithy saying of Romaine, "That God fits His ministers to His people, and His people to His ministers. No man of God can do another's work.

We have each our respective spheres, and we are furnished in a greater or lesser degree, according to the use our Master means to make of us, whether, as one said, like light horsemen, we are to carry the arms of our Sovereign wheresoever an opening presents or occasional exigence may require, or as sentinels, keep our stations, or as watchmen, our respective districts." All is ordered, the route is fixed, and the path is certain, by Him who holds the seven stars in His right hand, and out of whose mouth goes a sharp two-edged sword. We shall each bring in a thousand pieces of silver to the praise and glory of Him who hath called us. His word shall not return to Him void, is His absolute promise. Can the feeblest testimony, founded on that word, be without the Spirit's seal, or fail of being a savour of life unto life to all those for whom it is intended?

I know how much I am despised by some. It might, therefore, be too great a sacrifice on your part to accede to the request of preaching in our chapel, however much it is desired by me. To prevent any un-

pleasant feelings in your mind, I will only say, if you can find yourself at liberty at any time, you will be very gladly received. I know nothing about —. I have not been favoured with a line from thence since I met you there near twelve months ago. I am unconscious of having done anything to give offence: but here is my consolation—there is a Friend that loveth at all times.

I hear Dr. Hawker is expected in town. Very glad indeed shall I be to hear the dear man of God once more, whom I never heard without more or less feeling the unction from the Holy One; but, if I were able to bear the fatigue of the journey, it is most probable I should be disappointed from my deafness. May the Lord our God be with you, and prosper you among the citizens of Zion; may your Master's feet sound behind you; may you increase indeed with the increase of God; and when it is well with you, remember Joseph.

Yours very affectionately in the Lord,  
*Woolwich.* J. BURNETT.

## OBITUARY.

### GRACE TRIUMPHANT.

"Grace all the work shall crown  
Through everlasting days,  
It lays in heaven the topmost stone,  
And well deserves the praise."

THE grace of God shining so gloriously conspicuous in the following account, will appear more and more illustrious when earth and time are for ever passed away, and nothing is left for adoring praise but distinguishing, redeeming love, and mercy.

The subject of the following recollections had manifested exemplary patience under trials, and had borne, with silent submission, the will of her heavenly Father, through the changing and often very sorrowful path of a lengthened pilgrimage, always sustained by the thought, that, though the way was often dark and mysterious, at eventide it would be light. That well-known hymn—

"Begone unbelief, my Saviour is near,"

was her stay and never-failing comfort for years.

On the first day of the present year,

dear S— was suddenly seized with spasmodic pains in the stomach. Remedies proved powerless; an operation was proposed, with the faint hope of final recovery if it eventually proved successful; but, from the age of the sufferer, it was considered not advisable to make the attempt.

The mind of the patient yielded at once to the Divine will, and the presence of the Saviour was so graciously granted and enjoyed, that it might truly be said of her, as by one of old—

"As her sorrows most increased,  
So her strongest joys were given,  
Jesus came to her relief,  
And agony was heaven."

Strength was proportioned to the day of trial, but joy flowed into the soul, as pain and suffering were experienced. To her feelings the removal of the body from the daily employments and anxieties of life to the rest of the grave was delightful in contemplation; and, when questioned as to her feelings, she serenely said, "I am only going home; rest and heaven are before me." As her mind

soared upwards, so the world proportionally receded, and it was painful to her to be told of any passing event. Christ and His salvation were the whole of her theme. She appeared to draw deeply and fully from a living stream that supplied her with present grace, and glory in prospect. The love of Christ, the mercy of God in Christ Jesus, with His cheering support, sustained her when heart and flesh were failing, under the weight of bodily suffering. Frequently she would say, when the pain was a little abated, "Give God the glory for relief; all is well; it will soon end, and I shall exchange my present state for a heavenly rest."

Her memory and intellectual faculties were strengthened in a wonderful manner. Texts and hymns, never heard from her lips before, came flowing forth, all of which seemed meat and drink to her soul. At the close of that well-known hymn,

"Jesus, lover of my soul,"

she said, on the repetition of the last verse, "That is it! that is it! Christ is the Fountain from whence all flows. He is the living spring: all my help comes from Him!"

Singing the high praises of God, not only with the heart but with the lips, was her especial delight, and she called upon those in attendance upon her to assist in her feeble attempts, and to the last made the effort herself. And now she has joined the angelic choir, singing before her God and Saviour the *new song* of everlasting love.

Heaven and its glories certainly seemed, at times, to enshrine her, and, by spiritual sight, she was permitted to behold the glories of the upper world, and to catch a glimpse of the heavenly region she was about to enter upon. "Glory, glory, glory!" she would shout; and again, "Do you not see Him, that friend of sinners—precious Jesus? He is all in all before me: He is *mine*—my Saviour; and He will soon fetch me to Himself," and then would invoke Him, by prayers, speedily to fetch her to Himself.

She often spoke of the Saviour God, and endeavoured to set Him forth as the "one object of desire." Having been through life of a quiet, reserved turn of mind upon spiritual subjects, it made her conversations the more remarkable, and filled all around her with such surprise, especially her addresses to her children,

according to her own views of their state of mind.

As the pulse weakened, she rose higher and higher in spirit, "still nearer to her God;" yet her prayer was—"Oh! for a heart to praise my God;" and, in the very midst of her rejoicing, kept pleading, "Hold Thou me up, and I shall be safe;" thus showing a feeling sense of her own weakness and dependence upon Divine strength.

Two or three days previous to her end, when a remark was made upon death, she said, "There is no sting in death to me—I feel nothing of it; I have nothing but glory in my soul," and continued, "it is worth suffering, it is worth feeling the death of the body, to experience and to enjoy the blessedness and happiness of Christ in my soul—the life and hope of glory."

Whilst peace flowed like a river, prayer, her sweet employment, and praise resounded loudly from her dying lips, yet her soul was so filled with glory, that nothing she could say herself, or anything that was said by others, appeared to satisfy her feelings. "Do help me to praise—do help me to praise, in more exalted strains," she exclaimed. The *Te Deum*, and the following section upon Praise, were read, both of which she entered into, but they seemed not sufficient, and she begged for the hymn,

"Come, let us join our cheerful songs,"

to be sung, and then she tried to repeat that sweet Psalm:

"I love the Lord, He heard my cries,  
And pitied every groan."

After this, she prayed for the pardon of sin, and for the sanctification of the Spirit, to render her meet for Heaven. She remarked, "I am a sinner, indeed—a poor sinful worm; but the blood of Jesus cleanses me from all sin, and the prevailing intercession of Christ renders me acceptable to a holy, righteous God, who pardons, for His Son's sake, iniquity and transgression." She then gradually sunk, and, in the hour and agony of death, appeared in full possession of the power of thought, and her spiritual faculties were also quickened and brightened with the glorious prospect previously given. Here I cannot refrain from quoting a remark, which has since come before me, in the words of a celebrated Divine, in his funeral sermon upon the death of his late Royal

Highness the Prince Consort: "I have no doubt that, as the tides of life ebbed away from the shores of the natural senses, they became deeper, clearer, more concentrated within, and that never had the soul such consciousness of a splendid immortality as when four physicians stood by, and pronounced, 'He is insensible now.' So true it is that nothing external can touch that being that is within." Such, truly, was the condition of her who

left the body of sin and death, and departed in the faith of Jesus.

"Such was the Christian's parting hour,  
So peacefully she sunk to rest;  
And faith, rekindling all its power,  
Lights up the languor of her breast.

"O Lord, that I may thus depart,  
Thy joys to share, Thy face to see,  
Impress Thine image on my heart,  
And lead me on to walk with Thee."

## REVIEWS.

*A Charge delivered to the Clergy of the Archdeaconry of Wells, at the Visitation in April and May, 1862.* By the Venerable HENRY LAW, M.A., Archdeacon of Wells. Weston-super-Mare: J. Whereat.

SCARCELY had we seen the announcement of this Charge, and promised ourselves much pleasure and satisfaction in the perusal, ere our heart was saddened indeed at an intimation in the public papers that the justly-esteemed and deservedly-beloved Archdeacon was about to relinquish his most important charge at Weston-super-Mare, and to reside in a foreign clime.

We would not presume to dictate to one whom we know makes every matter—especially so momentous a one—a subject of intense and ardent inquiry at the throne of grace; but, seeing that the Lord has of late so kindly and graciously restored to His servant the gift of utterance publicly and so acceptably, we cannot but add our humble name to the lengthened list of those who have earnestly and affectionately besought the Archdeacon to reconsider his resolution to retire from a sphere of labour so important as that to which the Providence of God has in such a marked way called him.

We would have the beloved Archdeacon remember, that his labours are by no means confined to the comparatively small but beautifully picturesque village of Weston-super-Mare; for not merely is his testimony conveyed far and wide by those who occasionally resort there, and who, in the Providence of God, are instrumentally, by delicacy of health, placed in a position to court inquiry into and give heed to the things which make for their peace; but, through the press, his testimony for God and truth are conveyed to the very ends of the earth.

Moreover, in the present riven and distracted state of the Church of England, when she is internally as much betrayed by her professed sons, as she is externally

assailed by her declared foes, we are ill prepared to part with such men as not only by their solid, scriptural, heart-imbued principles, but by their scholastic knowledge and attainments, are prepared to defend her principles and advocate her cause.

Let the reader well weigh the sentiments which we shall extract from the Charge before us, and then say, whether the removal of the Venerable the Archdeacon LAW would not, we had nearly said, be an irretrievable loss to the Church of England.

"It has been mine, through years no longer few, to admonish, that our ministerial path is not through regions of external quietude. This day I must reluctantly resume the warning. Such, too, will be the painful task, when, from this chair, another's lips shall counsel other men. Conflict will follow conflict up to the final Armageddon.

"Think not, however, that discouragement is my design. Ours is that good fight faith which knows no fear. There is triumph in the voice: 'Sit Thou at my right hand, until I make Thine enemies Thy footstool.' Noble proclamations are gone out before Him: 'His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.' 'He must increase.' We cannot tremble for a Church loved with eternal love—called according to eternal purpose—bought by the blood of God's eternal Son—the abode of the eternal Spirit—the inheritor of the promise of eternal life. We meet sure conflicts, then, with victory in our hands. Our helmet is the conqueror's crown."

Having briefly touched upon the dangers with which our system of national education is beset by, to say the least, setting its scriptural teachings in the background, the Archdeacon next grapples with the infidel assailants of our Church. He says:—

"Our trials end not here. Within our walls the *deadliest* foes are found. False brethren, armed in panoply of sceptic doubt, assail the very life of revelation. They stoop not to strike at the external welfare of our Church. They care not to drag religion from the teacher's chair. With loftier daring, they raise the voice against all heaven's essential truths. Here, then, is our main dismay: for dear is our Church, and dear religion in our schools, but dearer far 'the Gospel of the glory of our blessed God.'

"In thus approaching the ill-famed Essays, it shall not be mine to follow them through their maze of dreamy heresies. Your endurance would fail, and your hearts recoil, before all the forms of evil could be separately viewed. Neither will I attempt to grapple with insinuations, almost too slippery to be grasped. My best success would be only to dilute what able pens have achieved, and blunt the stronger weapons of your stronger hands. Besides, it is a doubtful gain, when a ministerial address leads to icy chambers, where all may be clear, but very freezing. Its better privilege is, to invite to sunny regions, where holy graces are matured and warmed. Rejecting, then, cold argumentation, my comments shall briefly seek the highest improvement of this division of my theme.

"(1.) First, mark the writers. They rank high among the sons of letters. Acknowledged merit has raised them to exalted stations. They have earned literary honours. They appear in garbs of scholarship. They have skill to attract and to persuade. They speak. Who will not listen? But when we bring their statements to the balance of God's Word, we find them to be lighter than the *veriest chaff*. When we place them before that unerring mirror, we detect deformity vainly mantled under showy garments.

"Here is at once a living proof, that 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him—neither can he know them, because they are spiritually discerned.' Their failures deepen the conviction, that unaided reason cannot discover the mysteries of God, nor even apprehend them, though plainly written with a heavenly pen. We thus gain more firm persuasion, that unless the Holy Spirit shine within, *bright minds are theologically dark*: without His aid, intellect here only reaps a grainless harvest: without His guidance, the scholar's guesses are but *childish folly*. The thoughtful man will lay down their writings with the prayer, 'Send out Thy light and Thy truth; let them guide me.'

"(2.) Next, the appearance, and the too favourable reception of such books, give

instant interest to forewarning Scriptures. Looking from our Bible watch-tower, we cannot fail to see coming outbreaks of wild delusion. The Word speaks not in vain of latter departures from the faith. 'In the last days there shall come scoffers.' Earth's old age must see fearful sights. The great adversary shall wax more fierce—more bitter in hate—more crafty in device—more skilled in adroit attack. He will be terrible in his death-throes. Infidelity shall stalk abroad widely and unblushingly. That lawless one, of whom the Papacy is scarcely the expanded form, will 'exalt himself above all that is called God, or that is worshipped.' What, if darkening shadows now begin to usher in that gloom! What, if the prelude-note now sounds! What, if the final struggle be now nearing! Let us take the warning: for in prayerful vigilance there is both safety and increase of faith. 'What I say unto you, I say unto all—Watch.'

"(3.) Next we learn, that errors may wax worse, and only be old errors still. The age of novelties is past. The sceptic's last efforts will not be brilliant in new thoughts. Proof is before us. These schoolmen dress in modern fashions the buried of a former race. They untomb the skeletons of old free-thinkers, and patch the mouldering shrouds of ancient foes.

"Here a revived Pelagius repeats the flattery of human perfectibility. Here another Prophecy resumes the pen to write down Christianity. The whole rationalistic tribe, one by one, break from their graves, down to the unbridled spirits of the age of horrors. They are crippled indeed by many a previous fall. Their lances have been broken against our forefathers' shields. But still they stir again. And till the tree of evil is uprooted, such leaves will periodically re-appear. But while they only bring the worn-out charge of miracles antecedently without the pale of credit—of Mosaic records contradictory to research and science—of Bible-doctrines repugnant to inward light, they rise to win pity for the tattered poverty of an exhausted school.

"(4.) We further learn painfully, that feelings harden when doubts creep in. Faith is a grace exquisitely tender. Unbelief has a heart of stone. These pages cast abroad their evil seeds, reckless what misery may ensue. These torches scatter their sparks heedless of all havoc. These teachers care not what early hopes may be destroyed—what peace disturbed—what tempests of uncertainties stirred up—what parental training counteracted—what prayers impeded—how many sons of promise may be launched on tossing seas, and left to drift, without either chart, or ballast, or anchor, to hidden rocks. They

tremble with no fears, lest ingenious students should thus be tutored to ascend pulpits, as shrewd destroyers, rather than clear champions, of the faith. Here is the cruel echo of the tempter's voice, 'In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'

"This is the plague begun. This is the vapour now arising. We must watch, lest we inhale the pestilence. We must watch, too, lest our flocks take harm. We best protect by antidotes. We best exclude, by placing barriers where the wily foe creeps in. What are our surest antidotes? What are our strongest barriers? Surely I am correct when I answer, right appreciation of God's holy Word, and a tight grasp of the grand truth of the Atonement. Hence two words of exhortation press for utterance.

"I. Brethren, take bold and high ground in claiming for the Bible its inherent right. It truly is, as the first writer after the Apostles states, and ancient fathers with unanimity repeat, 'the words of the Holy Ghost.' *Stand firmly on this rock.* It will sustain you. Maintain with unhesitating tongue, Here is throughout a revelation from on high: God speaks in every word: each voice issues from the eternal throne: every ray descends from the pure source of light. Regard not the flippant sneers now curling on so many lips. Do not falter, or qualify, or fritter, or attenuate. The sacredness of the writings will not come down to distinctions between *partial* and *plenary*—between *mechanic* and *dynamic*—between *suggestion*—*superintendence*—*dictation*—*control*. Here definitions of modes, and methods, and degrees can have no place. A child may lay such entangling snares. Men may be entrapped in them. But all qualifications are fatal. The surrender of *one* position endangers the *whole*. The admission of *one doubt* undermines *all certainty*. Proclaim, ALL is divine. The position is alike intelligible, and triumphant. Concede, that portions may be partly human, and you flounder hopelessly. Infallible appeal is gone. Final and absolute authority is silenced. A new revelation is then needed, to sever the precious from the common.

"Neither be staggered, because lections vary, and translations are discordant. These blemishes touch not the *original*; while they have opened a field in which learning has worked valiantly to success. Happy is it, that before such labours variety of readings is marvellously diminishing, and misinterpretations are ceasing to mislead. Thus researches are continually removing the incrustations of human carelessness, and

exhibiting the Bible—pure and consistent—instinct with life divine—the very breath of Deity."

Reader, mark the force and power of the following, so based upon the heart-teaching and special instruction of the Holy Ghost:

"Here subjective testimony adds a weight not light. The *inward conviction* of many a child of God, through all the ages of the Church, *refutes the lettered questions of high chairs*. The *interior assurance* of the soul is *mightier than the hesitations of the mind*. The lip cannot be silenced, which avows, *The Bible searches my heart, as man can never do*; it gives light above the light of earth; it stills fears, which baffle human cordials; it gladdens with peace, which mortal understanding cannot grasp; it raises to joys, which heaven will scarcely surpass; it weans from the world, as the world would never do; it sanctifies the inner frame; it strengthens with strength to trample on temptations; it nerves with energy to work unweariedly for Christ. These high effects prove its high origin. You may tell that well-instructed man, that no sun gilds the sky—that no air breathes around—and he may care not to dispute. But tell him that all Scripture is not given by inspiration of God, and his whole soul rises against the fallacy, because he *experiences its inward and almighty power*.

"II. Next, be clear as the sun, and terrible as an army with banners, in exalting the glories of Atonement. This is our Gospel's citadel—the keystone of its arch—the brightest crown on the Redeemer's head. And this is now assailed, stealthily indeed, but with determination. At first we are invited to luxuriate in admiration of the death at Calvary. We are encouraged to gaze in rapture on patient fortitude—heroic magnanimity—forgiving meekness—all worthily crowning a matchless life. Then the question is half whispered, but what did the blessed Jesus there accomplish? Next, we are cautioned to check rash prying into mysterious transactions. Thus we are prepared for the suggestion, that the notion of sacrificial offering to God would naturally blend with habits of Judaic thought. At last the blasphemy speaks out, that to imagine divine wrath appeased by suffering innocence, is a scene in heathen tragedy.

"If these cavils are meaningless, why are they promulgated? But they are promulgated, with unhidden intent, to shake all faith in an atoning death. This is their aim, and nothing less. They would cast the world, sin bound, into a chaos of hopelessness. They would leave no redeemed, because no Redeemer—no saved, because no Saviour—no believer, because no true belief—no

faithful, because no real faith—no ransomed, because no ransom—no Christian, because only an ideal Christ—no heaven, because none purchased for it—one hell, because none rescued from it.

"I feel, that such thoughts must shock terribly each Christ-adoring heart. Nothing but constraining duty bears me through the distress of the utterance. But welcome all pain, if only, the Spirit helping, we this day resolve that we will be more clear—emphatic—bold—in uplifting the Cross as the full price of all salvation.

"Bear with a few concluding inferences.

"1. To use this blood effectively, we must *experience its power*. And who need its cleansing help as we do? We have our sins, as other men—we have the super-added burden of ministerial guilt. That burden is not light. The cross alone can give relief. But when we tightly hold with our own hands its full salvation, then our commending words will be all fire from hearts all love. Then when we testify to others—the lip unflinching—the tone decided—the glow of living zeal will mightily attract, as very magnets of the Spirit. The realizing minister wins real disciples.

"2. We boast that our hands hold the Word of God. Let studious search cause it to dwell in us richly in all wisdom. Such exhortation is not unneeded. The tide of our times would sweep away meditative hours. Bustle and action are on all sides busy. Energies chiefly energize abroad. Committees—platforms—meetings for social and benevolent advance—schools for infants—youths—adults—teaching by day and night, urge to external work. These, and countless interruptions, stand, as excluding guards, before the study-door, or only admit when worn-out intellect can only rest. But, if we work sparingly in the Bible-field, the freshness of our own souls, and the vigour of our ministry, must fade. Let us claim then for Scripture, at least the *early calm of every day*. Then we shall stalk forth as giants refreshed with heavenly food, rather than stunted starvings from impoverished stores."

We cannot lay aside this admirable Charge without quoting the closing appeal:—

"But apart from the Spirit, study—preaching—labour, are all vain. Seek then His enabling fulness. As men and ministers, be more enriched with His varied riches. Are not these the days of His ministration? Is not His aid promised, as more helpful than Jesus in person by our side? Rest not, till He fulfil you.

"Search the Scriptures in the Spirit, and you will have quick witness that they are divine. Study critics and expositors in

the Spirit, and more than earthly learning will be gained. Revolve sermons in the Spirit, and your text will expand wondrously. Probe errors by the Spirit, and their emptiness will be detected. Meet Satan with the sword of the Spirit, and he will flee. Preach in the Spirit, and you will touch hearts, and save souls. Tend your flock in the Spirit, and they will follow into the Good Shepherd's fold. Live in the Spirit, and your life will be heaven begun. Die in the Spirit, and death will be heaven attained."

*The Ministry of Angels—The Separate State—The Book of Esther—Biblical Studies.* By GEORGE J. WALKER, Author of "Meditations on the Song of Solomon," &c., &c. London: Whittaker and Co., Ave Maria Lane.

ANGELS, their origin—nature—power—ministry and destiny, are topics less dwelt upon than they deserve. That such a race exists, some evil, others good, engaged in the affairs of men, is plainly revealed; and, although generally invisible, as habitants of the spiritual world that surrounds us, yet instances are recorded of their having been seen. Manoah, Cornelius, and John in Patmos, for example, saw Angels—in which last instance the appearance was so overwhelming that even the beloved disciple, accustomed to pillow his head on the breast of the Lord, felt impelled to offer worship to a being who, notwithstanding his splendour, was only his fellow-servant, having the testimony of Jesus. How bright the Angelic glory when we find an apostle who had seen the Son of God transfigured on the mount, with his face shining as the sun, mistaking the Angel for his Divine Master, to whom he well knew worship was alone due!

As regards their origin little is known respecting this wonderful class of beings. That they are creatures created by Him who made all things, and without whom nothing that is made was made, is unquestionable. But whether each individual is a separate creation, or whether like the seed of Adam they are derived from a common ancestor, are inquiries the word does not solve, though the weight of opinion in the Church is that each angel is an underived unit. Swedenborg, who declares that it was given him to know by revelation many particulars respecting the Angelic world, tells us that the Angels owe their origin to the human race, our earth being but one of many similar terrestrial nurseries, in which God rears spiritual beings to inhabit the heavens, whose illimitable vastness affords a receptacle for myriads of myriads of creatures basking in the sunshine of divine blessing.

That the Angelic nature is spiritual we know, for "he maketh his angels spirits;" and "are they not all ministering spirits?" (Heb. i. 7, 14). In our mundane state our knowledge of Spirits is necessarily imperfect and obscure. Although we have Paul's authority that a Christian has a "Spirit" as well as a Body and a Soul, yet how indistinct are our perceptions about it. Few distinguish between the soul as the centre of being seated in the body, and the spirit thence proceeding as a diffusive sphere. When Paul says "absent in body, but present in spirit" (1 Cor. v. 3), he does not mean that his Soul was out of his Body; but that his Spirit, as distinguishable from his Soul and Body, was with the Church at Corinth, he being at Philippi. But whether "Spirit," when applied to an Angel in the Word of God, is used in this limited sense is more than doubtful. It probably means the whole creature, which being entirely of Spirit, or Spiritual, probably has Body, Soul, and Spirit, of a spiritual kind, correspondent to what is found in Man.

Respecting the ministry of Angels—the Scriptures give many interesting and instructive instances; and some of these Mr. Walker has brought together and exhibited with luminous compactness. Carefully avoiding speculation, he deals simply with recorded facts, and contrives to shed much light on various passages by the thread of acute comment with which his narrative is interwoven. We give one sample of the simplicity and elegance which the author has at command, and which have enabled him to present to the Church one of the most perfect literary gems in the language:—

"Among the pleasures of heaven is to be reckoned acquaintance and fellowship with those bright and holy beings, our fellow-servants (the Angels). We shall also then fully know how much (under God) we have been indebted to them for their watchful care in the days of our frail weak humanity. We shall see those mighty but yet gentle—those wise but yet lowly spirits—who during all our life ministered to our safety, comfort, and welfare; who rejoiced at our conversion, who were spectators of our walk, our warfare, and our worship; and who finally carried our departing spirits to Him who gave them. Patriarchs and prophets, apostles and servants of God, will meet with the heavenly visitors whom some of them entertained upon earth, and by whom in every variety of circumstance they were protected, taught, and comforted. From first to last what a crowd of happy reminiscences will enhance the joy of that meeting day. Abraham's guests at Mamre will stand with him around the throne of God. And when the beloved disciple sings

with all the company of the redeemed the new song, amidst the ten thousand times ten thousand angelic voices that join in chorus will be heard that of the angel who brought to him at Patmos the revelation of coming things."—*Ministry of Angels*, p. 95.

We are tempted to subjoin another passage replete with the sublime, and striking for the truths it enunciates:—

"In all the visits of Angels recorded in Scripture we notice an economy both in words and the display of power. The former are always few, and direct to the purpose; and as to the latter, the cup is always full, but never runs over. There is nothing superfluous in either case. Like the flame of fire and the winds to which they are likened, they indulge in no capricious corruscations, nor prolong the flash unnecessarily. They fulfil His word (Ps. cxlviii. 8). The flash disappears when the end is answered; the wind ceases when its object is attained. Too humble to take pleasure in self-display, too obedient to ever pass their commission even by a hair's breadth, too familiar with their own strength to lavish its expenditure, they manifest the excellence of their nature no less in the stillness of their repose than in the rapidity and precision of the service that preceded it. We remember the magnificent description given by the prophet (Ezek. i.) of the wondrous chariot that bore the glory of the Lord. When the living creatures went, and the high and dreadful wheels went by them, the noise of their wings was like the noise of great waters; they moved like a *flash of lightning*; they were controlled by one spirit; they went every one *straight forward*. And, when rest succeeded the irresistible might of their action, no tremor vibrated through the complex living machinery: nothing betokened that a great effort had been made: the pause is sudden, absolute, perfect: the wheels are motionless, the Cherubim let down their wings, and amidst the solemn stillness that ensues, the voice of the Almighty alone is heard from the firmament of the terrible crystal over their heads."—Pp. 22, 23.

This Essay, as far as we know, is the only one that has done anything like justice to the important and interesting subject on which it treats; and to a mind really open to receive what the Word of God discloses respecting these His invisible servants, the perusal will be instructive, satisfactory, and refreshing. The tried believer may find in its pages strong meat to strengthen faith while waiting under pressure, for help from The Invisible, who employs these "ministering spirits" to carry out His purposes of grace towards

the heirs of salvation. What more consolatory than to have the fact pressed home upon us, as it is by this writer, that we are surrounded and guarded by legions of powerful, intelligent, and benevolent beings, whose highest delight it is to do the will of our blessed Lord and Saviour Jesus Christ, to whom "angels, authorities, and powers are made subject" (1 Peter iii. 22). The other papers in the volume, on the Separate State—that is, the state of the soul in the interval between the death and resurrection of the body—on the Book of Esther—and Biblical Studies, are in the same masterly condensed style which says much in small compass, and by implication suggests more. We have not the pleasure of knowing Mr. Walker personally, and may therefore escape suspicion of partiality when we say we have seldom met with more profound research, acute remark, and calm temperance of judgment, than are to be found in this small casket of Divine Knowledge, which we heartily recommend to our readers.

Those who think with us that Divine Wisdom loses none of its intrinsic beauty, or power, by an engaging exterior, will not find fault with the book for being well printed, in clear type, on good paper, with gilt edges, and attired in an ornamental cloth binding, which evinces so much taste that we might imagine it had been suggested, or selected, by the graceful mind of one of the Celestial Ministers concerning whom the volume treats.

*Blair's Mother's Catechisms for Children at an Early Age.* London: Darton and Hodge, 58, Holborn Hill.

*School Catechisms.* By the Rev. T. WILSON. London: Darton and Hodge, 58, Holborn Hill.

THERE is no better mode of imparting knowledge to the young than by question and answer. Hence books imparting knowledge on this principle are of the utmost value. Such a series of books is before us. "Blair's Mother's Catechisms" contain the first rudiments of knowledge, beginning with the simple question, "Let me hear you count ten," and, leading the

little ones onward to more enlarged queries as their minds ripen and expand. These Catechisms done with—as they very soon would be if the teacher is earnest in his work, and the learner has any aptitude for learning—Mr. Wilson steps in to complete the work of which Mr. Blair has thus laid the foundation—the great and noble work of a sound education. *His* Catechisms are of a varied and more important character; consisting of History, ancient and modern; of Biblical Knowledge; of Philosophy; of Astronomy; of Agricultural Chemistry; of Common Things; of Music; of Botany; of Biography; of Geography; of Grammar; and of Things Necessary to be Known, &c. We have looked into all these varied Catechisms, and are pleased thus to record our judgment of them; that they are sound in the information which they catechetically impart; that the questions and answers are well digested and graphically rendered; and that they are well calculated, therefore, to enlarge the minds of the young, and to lead them on, step by step, to a ripe and wholesome scholarship. But the great misfortune is, that teachers are not generally favourable to this mode of tuition. There is much trouble attached to catechetical instruction, and hence they discard it as unnecessary. Yet, if they were to adopt it, they would soon discover its advantages. It would quickly be found that it expands the youthful mind in a tenfold degree more than by simple "reading lessons." It exercises the memory—the very thing required in education, and without which education must prove to be superficial. We have great pleasure in recommending these important Catechisms to parents and teachers.

*Carine Steinburgh.* An Autobiography. William Tweedie, 337, Strand.

THIS book ought to be a warning to all young girls entering the marriage state unadvisedly, and without previous consideration. Alas! how many women have to regret a hasty marriage, thereby making themselves and others miserable for the rest of their lives. The book is well written, and calculated to excite a good deal of interest.

CHURCH MISSIONARY STATISTICS.—The following condensed statement is taken from a paper recently circulated at St. James's, Holloway:—"The Church Missionary Society commenced without patronage, and had no ordained missionaries; the expenditure, in its first year, was less than 100*l.* It has now the patronage of 46 bishops; it has 148 stations established

throughout the world; employs 192 European clergy and 66 ordained natives. It has 2,171 lay helpers; it disseminates the Gospel in 20 languages; it has gathered 36,000 scholars into its 800 mission schools; records 21,000 recognized members of the Christian Church as communicants; has received and employed 3½ millions of money for mission purposes."